SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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## Training Our Youth.

THE work well begun should be carried on to the good end. If the fifteenth link be weak, the strong fourteen before it will not save the weight suspended by the chain. A mistake is a mistake, a sin is a sin, whenever and wherever committed; and its consequences are sure. There is a great deal of blundering in the training of our children that does not occur during the first ten or twelve years of their lives, but begins about the time when peculiar precaution and wisdom are needed. Sometimes the policy which is proper at one time in the boy's life is injurious at another. Treatment adapted to a child of ten may be folly if attempted at fifteen. Carelessness at fifteen may neutralize much, if not all, of the good secured by judicious and thoughtful administration up to that time.

There is a development of character in the life of a youth; a change in the influence of circumstances over him; a change in the *pose*, or view-point, from which he looks on the world. Parents and secular educators are unwise when they fail to revise and adapt themselves to this modification. There is a ripening of character which comes on, and for which the parent and teacher should be prepared by a knowledge of the boy's antecedents—his parents and grandparents, the varied developments in their lives, the maturity of certain qualities attained at a given age—a surprise, perhaps, to those who knew them best—and which will throw some light on the life and exposure of the boy under our care. Knowledge of this kind may enable us to employ proper safeguards.

## Authority.

THE changes in character of the growing youth do not justify a suspension of authority. Indeed, authority is never suspended in life. When he passes from under the control of parents, he passes under the control of the State, and is all the while under the control of God. There should be no period of the boy's life, from the dawn of consciousness to the maturity of manhood, when he does not recognize a power underneath and about and above him—to which he is subject.

Authority over a growing boy should be limited, withdrawing, indeed, in certain features, from certain portions of his life. It should be exercised from the beginning in the interest of self-culture and self-control. It should be exercised with peculiar care between twelve and eighteen, because of the tendencies of that period of his life.

One must not expect to *begin* exercising authority at fifteen. It must be an experience from the beginning, and when modifications are made in authority, it should not be a new establishment of it, but a general release from certain phases of it; and the child should grow to see, all the way through his life, the propriety and dignity and fitness of this authority.

## The Point of Power.

ALL the far-reaching and ambitious work and force of the Sunday-school is concentrated in the individual teacher, as the machinery and power of the ocean steamer center in the man at the wheel.

The ship might be amply supplied in engine-room, coal-bunker, water-tank, and larder; but if, when the power is developed, there be not a man to guide and apply the energy in the right direction, not only would the power be wasted, but ruin would be inevitable.

Sunday-school machinery, appliances, philosophy, lectures, normal lessons, notes, commentaries, and all that, are of no use unless applied by the individual teacher. The ultimate application of all

Sunday-school force is with the individual teacher in the class.

The work may be discouraging; it may seem to deal with little and unimportant and incorrigible units. It may meet with rebuff, frivolity, apathy; but the final result of all the larger designs is in the class and with the personal pupil.

The teacher of a little class who knows but little himself, but who, by tact, fidelity, and affection holds the attention of his scholars while he gives to them a part of the little that he knows, and *so* gives it to them that they take it and retain it, and use it—is a successful teacher. He is at the point of power where the large thoughts, the ample preparations, the wide schemes, the profound philosophies of the Sunday-school thinkers and workers at the fountain head produce the results aimed at from the beginning.

Let the Sunday-school teacher, therefore, take courage, and remember that above him and back of him all the inventions and energies of the leaders are dependent upon the practical service which he renders every Sabbath day to his individual pupil.

### Culpable Carelessness.

THE pastor of a little country church publishes a catalogue of Sunday-school books classified on a new plan. The SUNDAY-SCHOOL JOURNAL calls attention to the ingenious invention of the enterprising country pastor. Immediately one hundred or more people, who would like to have a copy of that catalogue, write to said pastor asking him to send a copy. These thoughtless souls send no stamped envelope, no postal-card stamped for reply, and not even a dime to pay for the printing or the envelope.

Persons who desire a copy of the Catasauqua, Pennsylvania, Sunday-School Library Catalogue, ordering the same from Rev. S. O. Garrison, pastor, *should inclose ten cents to pay for the printing and the postage.*

We are mortified, in behalf of Sunday-school people, to be compelled to make such announcement.

### Half-a-dozen Mores.

As the new year opens, we hear some teacher saying, "I want more—time; more—money; more—scholars; more—patience; more—application to my studies." Upon this pile of mores, lay one other: more submission to and possession of the spirit of God. This is the mighty wheel moving all others: This will put us in connection with God, to whom belong the gold and the silver, who will give patience, diligence in study, time for our work and scholars to work for, tools to work with and material to work upon. Let there be an earnest striving after the blessing of the Holy Ghost.

### The Old Way-Train.

THE old way-train does not make much of a show beside the "lightning express" that comes with a shriek and a dash, and almost takes your breath away as it goes shooting by, crashing—and sometimes smashing—down the track. The lightning express has all the latest improvements, the most recent touches of the painter's brush, and the most distinguished freight. But the way-train jogs leisurely along, slow as an old stage-coach among the March ruts sometimes. It is made up of the cars whose upholstering is worn and faded, and as for improvements, who expects them? But that old way-train, stopping at so many stations to take breath, picks up many passengers. We have seen an "express" that went lightly loaded, but the old way-train often goes crowded.

We thank God for the express-train men in the Church. They do conspicuous service, though their "latest improvements" are not always wise. But the old way-train men, slower in action, old-fashioned in talk and dress, do take many passengers to heaven. They call at so many humble little stations that you may not appreciate their work, but it tells, and when the old way-train rolls and thunders into the station, be assured that there will be passengers on board.

### Library Books.

WE are growing tired of this incessant tirade against Sunday-school literature. Our weariness arises from no personal sensitiveness, however. We never wrote a book for any Sunday-school library; have none on the stocks; never expect to burden the press or the public with any. We believe, moreover, that some of the literature published by outside and non-religious houses for the Sunday-school market is weak, dissipating, and demoralizing. Its authors and publishers think that "any thing is good enough for children, only so it is simple." It is pernicious, because it is written with reference to two markets, the secular holiday, fiction-loving class of readers, and—the Sunday-school. There is no religion in it; a smack, perchance, of weak morality; a *denouement* of some complicated plot, but with a fearful exposure to demoralization before the final lesson of virtue is administered. Before the religious element is introduced, the reader is intoxicated with worldly scenes, worldly maxims, worldly pleasures, and worldly schemes. There is too much of this literature. We are sorry enough for it, and we warn all Sunday-school superintendents and parents against it. Let their eyes be open.

But why join in a general denunciation of all fictitious literature, and why ridicule the "Sunday-school library" as a whole? Put a ban on bad

books. Point them out. Warn people against them. Let the Sunday-school library be made up of the good, strong, earnest, pure literature which such houses as the Methodist Book Concern, the American Sunday-School Union, Carter Brothers, the Presbyterian Board of Publication, and other houses, supply.

It is absurd to denounce all preaching because there are extravagant and sensational men in the pulpit; to repudiate all Sunday-school music because, for example, there is poor poetry set to poor music. Let us have sense. Let us discriminate.

It is the fault of the Standing Committee on the Library if a weak book finds place on the shelf. It is the fault of the pastor if the Standing Committee be not rightly constituted, or lack vigilance.

### Let Him Bluster.

Was it a snow-storm? The flakes were falling upon the front platform of our car in blinding sheets. They eddied, whirled, and drove by our window. A storm? O no, for over in the east there was the sun, a magnificent ball of gold under purple and crimson clouds. Where did the snow come from? It was an emigration from the top of the car. The car was only relieving itself of its white wig that had come down upon it in the night, and hence this semblance of a furious storm.

There are people (have you one in your Sunday-school?) who bluster and rage, and you would think a terrible storm had set in. Never you mind. They are only relieving themselves of their own snow. They must vent their opinions; it's their nature. Do not worry, for the agitation will not get beyond them, and the day will be fair after all. It may seem as if all Greenland had come to town, and you might expect icebergs as well as snow-drifts, but it's nothing more than a sifting of snow-flakes from their own roof. Stay cool.

### A Noble Example.

A good lady in South Carolina, the wife of a minister of the Methodist Episcopal Church who has for years been laboring in that field, writes as follows: "There was a time when, to live in the South, debarred from all society, seemed like a wreck of all hope, but you found out for me one way out of the wreck to rise—through the love of books, by the 'C. L. S. C.,' and for this I thank you. I have no little one myself. Had I this, it would be my best joy and noblest care. As it is, I am trying to lead other little children upward. If there is any thing I hate, it is to see a woman trying to do work which does not belong to her. But I have got to do some of this work if I remain in the South, or die of social starvation. Blessed with health unimpaired and a longing to work for Him, how can I do otherwise? When I am not thinking of my prejudice, this is the way I feel: This is a blessed work, and none the less blessed for being performed among this poor people. One in the North thinks I am throwing my life away, working down here. Well, I don't think I could make a better throw. The lifting up of this neglected people is doing more for my soul than one accustomed to a starvation life of refinement and culture could ever understand. But some one says: 'They are so low down.' But then, what if I can lift them up? Don't the first few inches of an oak measure as much as the last few, and are they not just as important in the height of the tree? The uplifting is essentially the same, and the chances of success are all in favor of lifting 'low down'—in my case, at least. In the North I could not lift at all. This thought may not be originally mine, but as I write it seems so much mine that I make use of it. Please do not think (if you ever give me a thought,) that I am here constantly mourning over my fate, for I am not. I enjoy my work more than I can tell. 'Inasmuch as ye did it unto one of the least of these,' etc. These are the kind I may minister unto."

### The Ideal in a Boy.

The most powerful of all the elements in education is the *ideal*. It is interior and invisible, but the soul constantly sees it, and that inward looking is transfiguring in its power. The ideal is the silent but effectual force that inspires, directs, and sustains effort. It is the very life of the artist and of the student. It is present in all long-continued effort. We find it in the young and old, the boy and girl, the business man, the mechanic, the housekeeper, the saint.

The housekeeper has her ideal—her ideal kitchen, her ideal dining-room, her ideal parlor, her ideal bed-chamber, and according to the ideal will be the reality. Perfect realization may not be expected, but the dream will shape the action, and constantly, in manifold ways, affect the result.

More important, therefore, than we can make apparent to them is the power of the ideal in our young people. They are in an impressible and formative state, easily influenced, and what they dream worthiest, highest, and holiest, will largely control their lives.

Tell us what a boy of fifteen considers his standard of dress and deportment, and we will tell you what fashion of life will come out of his thought.

Picture his ideal, and you have the boy himself, his dress, his walk, his books, his convictions, his plans for the future, the maxims that influence him, the spirit that inspires him.

Does he take it for granted that a young fellow

*must* "sow his wild oats," then you may be sure he will do the sowing, and he will be sure of the reaping.

It does make a very great difference whether a boy regard affectionate and obedient deportment toward his mother as a "weak and girlish" thing, or a noble and manly thing!

It does make a difference whether his ideal boy winces under the charge of being "tied to his mother's apron string."

It makes a vast difference in the boy whether he regards obedience to parents at eighteen years of age a sign of unmanliness, or a commendable quality.

It makes a difference whether a boy considers cigar-smoking, the skeptical tone, flashy dress, late hours, the dance, the card-table, the theater, and all this class of things, as indications of manliness, or whether he has contempt for them, and holds in profound respect manly sports that develop a good physical constitution, reasonable hours of retiring and rising, the habit of church-going, of Bible study in the Sabbath-school, Sabbath observance, respect for parents, delight in refined society, conversation at home, and all the wholesome accompaniments of a truly refining and manly life.

Occasional and spasmodic revival methods that quicken the spiritual susceptibilities, and warm into excessive activity the emotional life, have a purpose to serve, but they do not impart the lofty ideals of manly character. These are molds that must have been carefully formed through years of true teaching and correct training—the teaching of divine truth, and the training of conscience under the guidance of the Spirit of God.

Let us, as teachers of youth, depend upon the steady forces of truth and the Spirit, and, beginning with the earliest beginnings of life, let us train our young people to high views of a noble life, that, when special seasons of religious fervor come, they may fill with fused metal the molds already long and carefully prepared.

### Talk and Deeds.

It is not religious *talk* that we need. We have too much of that already. It is not the pious tone that we need, but honest living, with the simple acknowledgment of God's grace. This steady influence is cumulative. It is more eloquent than sermons. It is sweeter than gospel songs. It has all the force of personal appeal, and gives weight to the slightest word which may at any time be spoken.

It takes a ton of living to give power to a tittle of talk, for the words that tell are the words of a man whose life we already know. Weak, impulsive, inconsistent, fickle, spasmodic religious talkers accomplish little good. They repel more than they inspire. Sometimes their softness and sickishness of profession and direction disgust. He who lives steadily three hundred and sixty-five days in the year can afford once in a while to say a reproving or comforting word to those who know his life. The Master's counsel was wise, and had in it all the philosophy of Christian influence: "Let thy light so shine before men that they may see thy good works and glorify thy Father which is in heaven."

The "good works" constitute the basis of all influence that comes with profession and teaching, and the grace some people most need in religious meetings is the grace of silence. The reluctant and not the eager witnesses in the religious life are sometimes the most effective witnesses.

### Personal Influence.

The care of converts devolves not alone on the pastor but upon the entire Church. The great power of Christian influence operates through the individual upon the individual. The sermon and the speech in prayer-meeting, the experience of the class-room, and the counsel given to the kneeling suppliant at the altar, have their part to perform in the great work of Christian evangelization and instruction; but the mightiest power, after all, is the power of personal effort, put forth in casual, spontaneous, natural, hearty, and sympathetic ways, as when one man often greets, and in a kind way gives counsel to, a boy or fellow-man; asking questions, as one interested; throwing out hints that sometimes weigh more than sermons; dropping in for a neighborly call; manifesting a personal interest in all that relates to the life of a friend. Thus the affections are won, the realities of religion illustrated, kindly reproof made possible, encouragements multiplied, and unconscious influence exerted; influence of friendly smiles, cordial hand-greetings, and all those outgoings of character that can never be syllabled or defined.

### The Woman's Foreign Missionary Society.

BY MRS. J. F. WILLING.

*II.—Its History.*

The Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized March 22, 1869, in Tremont-street Church, Boston, under an inspiration given by Mrs. E. W. Parker and Mrs. Dr. Butler, returned India missionaries. A constitution was adopted, and Mrs. Bishop Baker of Concord, N. H., was elected president, Mrs. B. J. Pope of Boston, recording secretary, Mrs. T. A. Rich of Boston, treasurer, and Mrs. Ruby Wasfield Thayer of Newtonville, Mass., corresponding secretary.

On account of declining health the last-named officer sent her resignation to the next meeting, and Mrs. Dr. Warren, of Cambridgeport, Mass., Mrs.

Rev. E. W. Parker, of India, and Mrs. J. F. Willing, of Rockford, Ill., were elected corresponding secretaries.

A meeting was held in Bromfield-street Church, Boston, May 7, in which Drs. Durbin and Harris, the corresponding secretaries of the Missionary Society of the Methodist Episcopal Church, met the ladies to consider the object, aims, and methods of the newly organized society. After due discussion they gave the enterprise official sanction.

The ladies saw that they must have a paper to set forth the needs of heathen women, what was being done, and what ought to be done for their help. Mr. Flanders, of Boston, whose wife had been one of the first to respond to Mrs. Parker's call, assured the ladies that if they would begin at once to publish a paper, he would place at their disposal a sum sufficient to cover the risk of financial failure.

Mrs. Warren, Mrs. Parker, and Mrs. Butler were appointed to arrange for the publication of the *Heathen Woman's Friend*. Soon afterward, Mrs. Willing was substituted for Mrs. Butler. May 26, the society held its first public meeting in Boston, and it was decided to send Miss Thoburn to India, though there was not yet money enough in the treasury even for her outfit. The next September Dr. Clara Swain was appointed to open medical missionary work in the same country; and November 3, 1869, the two ladies sailed from New York.

After working a few months with its headquarters in Boston, the society decided to change its structure, so as to constitute co-ordinate branches; each with its headquarters in its chief city; the legislative power vested in a *General Executive Committee*, meeting annually, and composed of the corresponding secretary and two delegates from each branch, acting in harmony with the missionary authorities of the Church, and under their direction as defined by a Constitution given by the Missionary Society.

The meetings and most important work of the General Executive Committee have been as follows:

1870, in Boston, receipts, $4,546 86; Miss Sparkes sent to India.

1871, Chicago, receipts, $22,397 99. The Misses Woolston adopted in Foochow, China; Misses Porter and Brown sent to Peking, China; Misses M'Millan and Tinsley to India.

1872, New York, receipts, $44,477 46. Misses Howe and Hoag sent to Kiukiang, China; Misses Blackmar and Pulz to India.

That year the General Conference gave the Society the heartiest indorsement, making it one of the recognized benevolences of the Church.

1873, Cincinnati, receipts, $54,834 87. Dr. Monelle and Miss Lenning sent to India, Dr. Coombes to Foochow, China.

1874, Philadelphia, receipts, $64,309 25. Drs. Mason and Trask sent to China; Dr. Julia Lore to India; Misses Hastings and Warner to Mexico; and Misses Denning and Chapin to Rosario, S. A.

1875, Baltimore, receipts, $61,492 19. Miss Campbell sent to Peking, China.

1876, Washington, receipts, $55,276 06. Dr. Green and Miss Carey to India; Miss Ogden to Mexico; and Miss Whiting to Japan.

1877, Minneapolis, receipts, $72,464 30. Dr. Howard sent to Peking, China.

1878, Boston, receipts, $68,063 52. Misses Swaney and Mulliner sent to Mexico; Dr. Sparr to Foochow, China; Miss Cushman to North China; Dr. Woolston, Misses Easton, Gibson, and Layton to India; Miss Higgins to Yokohama; Miss Priest to Hakodate; and Misses Spencer and Holbrook to Tokio, Japan. Miss Sharp, at work in Siberia, was adopted by the Society.

1879, Chicago, receipts, $66,843 69. Misses Russel and Gheer to Nagasaki, Japan; Dr. Bushnell and Delia Howe to Kiukiang, China.

1880, Columbus, O., receipts, $76,276 43. Mrs. Clemens and Miss Goodenough sent to Rosario, S. A.; Miss Michener to Africa; Misses Killy, Nickerson, and Spence to India; Misses Yates and Sears to North China; and Miss Woodworth to Hakodate, Japan. Miss Budden, of India, was adopted by the Society.

1881, Buffalo, receipts, $107,932 45. Dr. Gilchrist sent to Kiukiang; Dr. Akers to Tientsin; Miss Hampton to Hakodate; Mrs. Van Petten to Tokio; Miss New, Miss Knowles and Miss Hoy to India.

Twelve sessions. Total receipts, $698,915 07. Missionaries, sixty-three.

*Chicago.*

## Too Long Neglected.

We were a guest not long since in a home where an old man—past eighty years of age—was lying with a lingering disease, waiting for the messenger that should call him over the river. Life had become a burden to him. We had known him for years as a vigorous man, thoughtful, somewhat skeptical, always kind, a good father, a faithful husband, a respected citizen. But the shadows had fallen, the evening had come, after a day of unusual activity. The outlook beyond was not cheering; the infidelity of the middle and later years had failed him; the religious truths imparted by faithful parents, long, long ago, asserted themselves with new force, largely in reproof, yet holding out faint hope of a better life. "It seems so hard," he said, "to bring my thoughts to themes I have so long neglected, and so long disbelieved. It seems as though my sorrow for the past could not be a godly sorrow, but merely a selfish solicitude. I am sorry," he said, "but I am perplexed as to whether I am truly sorry as in the sight of the Judge of all. I feel anxious and stir myself up to thought, but I fall back again into the old apathy, and nothing seems to take permanent hold of me. Then I feel ashamed to come now, after these years of neglect, and ask favor and mercy of One whom I have neglected. It seems cowardly to me, and I am ashamed to ask."

There was something truly pathetic in the dear old man's solicitude. The grave opened before him, and beyond it the immortal life, in which he firmly

believed. Turned long ago from the Christian profession by some gross inconsistency in a Christian man of loud profession, he accepted the offer of some strongly written books which ignored and ridiculed the supernatural in religion. In the fullness of health he fostered unbelief. He even ridiculed the faith of believers as mere credulity.

Then came physical prostration, and the weary days and the dreary nights of sleeplessness and thinking. Memory lifted up curtain after curtain that had hidden a long past. Conscience, no longer stifled by secular and outside activities and excitements, began to whisper, then to call out in bold tones, and then to thunder. Fear came and stood by the side of conscience, and the dying man saw among the shadows a grim, fierce face that he feared was the face of despair, but dared not fix his gaze upon it. We spoke of Jesus. He had for years regarded him as a mere man, the son of Mary, the son of Joseph, and not the Son of God; a good man, the best of all the ages, but a man; a dead man now, and as far out of reach as the mother who had once fondled the form now lying in the weariness of the last illness. We tried to present to him the power, the office, the grace, the all-sufficiency of Jesus. Doubt met the Gospel utterance; old arguments came trooping up into his thoughts and leaping to his tongue. He hated them, but there they were. He wanted to accept Jesus, but he had for forty years and more denied him and resisted him, and sometimes laughed at those who most fondly defended and commended him. Now the dying grasp would fain seize and hold the divine Deliverer. We trust that the uplifted hand of the longing soul found the saving grasp of the gracious Saviour. The old man seemed to us like a little child, timid, eager, sorrowful, hoping and despairing by turns, craving light, craving guidance, but helpless and hesitant. Eighty years marked but a short period as compared with eternity. We hope that all the discipline of all the years was, under the divine grace, made a means of preparing a stubborn heart for the humble acceptance of the Almighty Christ. Thus we hoped; for this we prayed. The sad face, the look of wonder and doubt and longing, we shall never forget.

How important it is that in youth, and in the vigor of manhood, and through all the years, the heart be accustomed to look to, and lean upon, and love the Lord Jesus Christ. It is so hard when the body has for years been bent downward, muck-rake in hand, gathering jewels from the dust, when the jewels fail, and an earthquake opens a grave at one's feet, to bend the body upward so that the eyes may rest on heaven and heavenly things. It is so hard, when arms have been outstretched to grasp in all the shore, to draw them in from their long out-reach, to fold them lovingly and firmly and fixedly about the cross of Christ.

Fellow-teachers, by the bedside of the venerable penitent we resolved to give more of our thought and time to the person, the office, the character, and the work of Jesus Christ. His is the only name worth naming among men. His human heart, with its boundless resources of divine love, makes him the only comforter in the hour of sorrow, the only support in the hour of death, the only Saviour from the pangs of conscience, the fear of the future, and the consequences of guilt.

Let us make Jesus Christ the center of our lives, the Alpha and the Omega of every day. Let us find him in every Bible lesson, trace his cross in every constellation, find his footprints in every stratum of the earth's surface, detect his life in plant and flower, in bird and beast, see his purposes in all history, and his wisdom in all literature, and bring all treasures of learning and taste, and place them at his feet. Thus shall all things be ours as he becomes all in all to us. Without Christ life is a barren waste, labor but a frivolous effort, and death a leap into the dark.

## Use of Illustrations.

By a slip put away in "scrap-book," on which date and name happen to be omitted, a speaker at some Sunday-school institute is reported as saying:

The secret of Jesus' power as a public teacher lay in his apt use of illustrations. The power of Spurgeon in England, and Beecher here, as popular preachers, is owing largely to this faculty of illustrating. Arnold, of Rugby, was a prince of teachers, mainly from this cause. The use of illustrations is governed by five general laws:

1. The illustration must be within the comprehension of those addressed.

2. There must be an obvious resemblance between the illustration and that which it is intended to make more clear.

3. It must not be so absorbing as to attract from the main subject it would illustrate.

4. It must not be long drawn out.

5. It should be suggestive always, by association, of the thing to be illustrated.

## Temperance Hints for August.

BY MRS. S. M. I. HENRY.

### LESSON VI.—AUG. 6.

Mark 11. 13—"*Nothing but leaves.*" Water the roots of the fig-tree with alcohol, and it will destroy its power to even bring forth leaves. The curse is already upon it. The use of strong drink will take from man, as well as tree, all semblance of thrift.

Ver. 14—"*No man eat fruit of thee.*" Strong drink will take the food-producing power from any man.

Ver. 15—The bringing into God's house of any of the fruits of the liquor traffic is like unto this profane use of the temple. This demon would take possession of the Church if it could, and make it a den of thieves. Alcohol in the wine of communion is a defilement of the temple and table of the Lord.

Ver. 18—Those who follow strong drink, like the

Pharisees, would destroy Christ, if possible, to-day, because they are afraid of him.

Ver. 21—Another side of the fig-tree: Any thing which Christ has cursed must wither away.

Ver. 22—"*Have faith in God.*" It is God alone who can speak the word of power which shall destroy the tree of this traffic.

Ver. 23—Even the mountain of this iniquity must remove before a perfect faith in God.

### LESSON VII.—AUG. 13.

Mark 11. 24—"*Forgive.*" The woman or child who has suffered the loss of all things at the hand of the liquor traffic, may need especial grace to forgive the saloonist and the man who voted for license; but yet forgive, as ye would be forgiven for indifference, and, possibly, for complicity of some sort.

Ver. 28—"*By what authority?*" Our temperance work is often thus questioned. We answer: The salvation of the drunkard, is it of God or of man? does our work produce purity or not?

Ver. 33—If you cannot understand this, neither can you understand the conviction that is back of this work.

### LESSON VIII.—AUG. 20.

Mark 12. 1–12—The fermented product of the vineyard will cast out every messenger of God—his word, his Spirit, and the Son himself.

### LESSON IX.—AUG. 27.

Mark 12. 17—"*Render to each man his own.*" Charge up to the liquor traffic and to the Gospel their legitimate products. To the one riot, ruin, death; to the other peace, prosperity, life eternal.

## At Home.

. . . The Rev. S. A. Keen, of Lancaster District, Ohio Conference, held last March a Class-Leaders' Conference. The occasion was very interesting. Topics were discussed of great value to the class-leader. Why should not such meetings be held throughout the Church?

. . . The system of Sunday-school teachers' examinations, for some time in operation in England, both in the Sunday-School Union and in the Church of England Institute, has proved more and more successful. During the seven years of its employment by the latter, the Institute members actually examined were 491; 635; 778; 807; 904; 910; 987. Are our Methodist Episcopal teachers disposed to adopt a system of annual competitive examinations?

. . . *The Helper* is the title of a little paper published monthly by the Sunday-school of the Aurora-street Methodist Episcopal Church, in Ithaca, N. Y. One admirable feature of the Ithaca Sunday-school is the teachers' meeting. Weekly programmes are published, containing a variety of topics, assigned to different teachers, all of which promote individual research and general interest, a wide range of information on the subject of the lesson, and a discussion of practical Sunday-school topics.

## Opening and Closing Services for Third Quarter of 1882.

### OPENING SERVICE.

I. SILENCE.
II. RESPONSIVE SENTENCES. [John 1.]
SUPT. In the beginning was the Word, and the Word was with God, and the Word was God.
SCHOOL. The same was in the beginning with God.
SUPT. All things were made by him: and without him was not any thing made that was made.
SCHOOL. In him was life; and the life was the light of men.
SUPT. And the light shineth in darkness; and the darkness comprehended it not.
SCHOOL. *That* was the true Light, which lighteth every man that cometh into the world.
III. SINGING.
IV. THE APOSTLES' CREED, OR TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.
II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.
III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.
IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it.
V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
VI. Thou shalt not kill.
VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal.
IX. Thou shalt not bear false witness against thy neighbor.
X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.
VI. READING SCRIPTURE LESSON.
VII. SINGING.

### LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.
II. SINGING LESSON HYMN.
III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.
V. THE SUPPLEMENTAL LESSON.*
VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

### CLOSING SERVICE.

I. SINGING.
II. RESPONSIVE SENTENCES. [Psa. 121.]
SUPT. The LORD *is* thy keeper; the LORD *is* thy shade upon thy right hand.
SCHOOL. The sun shall not smite thee by day, nor the moon by night.
SUPT. The LORD shall preserve thee from all evil: he shall preserve thy soul.
SCHOOL. The LORD shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

* Special Lessons in the Church Catechism may here be introduced.

# INTERNATIONAL BIBLE LESSONS.

## THIRD QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MARK.

NOTES BY THE REV. J. L. HURLBUT, M.A.

**A. D. 29.] LESSON VI. THE FRUITLESS TREE. [Aug. 6.**

**Mark 11. 12-23.** [*Commit to memory verses* 12–14.]

12 And on the morrow, when they were come from Beth'a-ny, he was hungry:

13 And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Je'sus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard *it*.

15 And they come to Je-ru'sa-lem: and Je'sus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Pe'ter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Je'sus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

### General Statement.

After a night in Bethany, Jesus once more turns his footsteps toward the city, which is unconsciously awaiting his last teachings. So eager is the Saviour to reach his Father's house, and begin his work—though he knows full well how bitter and thankless is the task before him—that he does not pause to partake of Martha's store of food, but goes fasting on his way. Hunger asserts its claim upon the human body of the Son of man, and as he walks over the ascent of Olivet he turns aside from the footpath to a fig-tree, whose green leaves give a promise of fruit, though the season of figs has not yet arrived. It is a vain hope: the tree bears "nothing but leaves." In it the Saviour sees a picture of the Jewish people, fair in externals, yet not fulfilling its promise of godliness. For a lesson to the twelve, and a warning to all, he utters the solemn sentence of an enduring fruitlessness upon the tree, as a representative of the people, and then goes on his way toward the temple. Here he finds in the Gentiles' Court the noise of beasts sold for slaughter, the sound of birds in their cages, the rattle of coins, the din of trade, God's house dishonored by the selfishness of men. By the majesty of his look and the terror of his word he expels the intruders, assuming the authority of a prince in his Father's house. Priests cower before him, traders fly in abject fear, but the blind and the lame come to the holy precincts for healing, and children's voices sound "hosannas" among the cloistered walls. He forbids that the Court of the Gentiles shall be a thoroughfare for business, and demands that God's house be kept sacred for the worship of all the nations. After a day of mighty deeds and wondrous teaching, he returns once more through the twilight to the home of the faithful friends at Bethany. On the morrow, as they reascend the hill, and once more enter the valley, they behold the fig-tree standing as if smitten by invisible lightning; its leaves, so green yesterday, now sere and brown, rustling in the morning air. The sentence of fruitlessness had stopped the current of its being, and it was dead! Peter, quick to notice and to speak, calls his Master's attention to its condition. Jesus, without referring to its deeper symbolical lessons, makes it the text for an impressive utterance concerning faith in God, which they were soon to require as they would enter upon the work of winning a world to the Gospel.

### Explanatory and Practical Notes.

**Verse 12. On the morrow.** Early on Monday morning, on the week of Jesus' suffering and death. **Come from Bethany.** The village two miles east of Jerusalem, where Jesus had passed the night. **He was hungry.** Jesus was too eager for the work which was before him to delay in Bethany until the breakfast hour, which among the Jews was about nine o'clock, the time of the morning sacrifice. (1) *See the self-denying spirit which ever actuated our Lord growing more intense to the last.* (2) *Christ knows how to feel for those who are hungry and are in want.*

**13. A fig-tree afar off.** Away from the path on one of the slopes of Mount Olivet, where both olives and figs grew in abundance at that time, though the hill is now treeless. **Having leaves.** The fruit appears on the fig-tree with the leaves, and sometimes before them. Hence, although it was not yet the season for figs, the leaves might give a promise of them. **If haply he might find.** Christ did not at all times exercise his divine omniscience, but in most matters, especially in relation to himself, used the ordinary judgment of a man: and in this instance was ignorant whether he should find ripe figs or not. (3) *He who could have stood as God chose to stand upon our level as man, placing himself under our conditions.* **Nothing but leaves.** Where there were leaves there should be fruit. **Time of figs was not yet.** The fig ripens in Judea in May or June, though sometimes earlier. This was in March or April.

**14. Jesus answered.** Not in anger, but seeing in the fig-tree a living picture of the Jewish people, he used it as an enacted parable for the instruction of his disciples, and a warning to his enemies. **No man eat fruit of thee.** As the fig-tree among the trees, precocious in its leaves, yet barren of fruits; so stood the Jews among the nations of earth, advanced in privilege, with the leaves of profession, yet without the fruit of true godliness, only in their wasted privileges better than the peoples around them. The tree doomed to death for its unprofitableness represented the loss of their privileges and the destruction which the sword of Rome should work within forty years. (4) *The same warning applies to Christian professors who fail to show forth the fruits of grace.* (5) "*Two faults doth God find with any vicious tree: no fruit, ill fruit.*"—*Bishop Hall.* **Disciples heard it.** And noticed the result which followed, not at once, but on the following day.

**15. Went into the temple.** The particular portion of the temple here referred to is the Court of the Gentiles, which the Jews, out of contempt for the Gentiles, did not consider sacred, and used as a market-place, at first for the sale of offerings, but, as a result, for household purposes generally, as it was much frequented by the people. **Cast out them that sold.** Early in his ministry, as related in John 2. 13–17, he had once before purged the temple of these evils; but they had grown up once more, and now at the close he again expelled them. (6) *The temple of the heart which is not filled by God's spirit soon becomes occupied by evil spirits.* It is an illustration of the mighty moral power of Jesus, that he could do this work single-handed in the face of public opinion and against the will of the guardians of the temple. **Tables of the money-changers.** Those who exchanged the foreign money of the pilgrims for the sacred half-shekel, which every Jew was expected to give to the temple. This business, as well as the sale of offerings, would be brisk during the passover-week, with its throngs from all parts of the world. **Sold doves.** The offering of the poorer class was a pair of

doves. One high-priest is reported to have amassed a fortune from his dove-cots on Mount Olivet. In this act Christ 1.) Asserted his authority as Messiah; 2.) Showed his divine power; 3.) Hallowed his Father's house; and, 4.) Placed honor upon the Gentiles, by making their portion of the temple holy.

**16. Would not suffer.** Asserted the law, and enforced it while he was present. **Carry any vessel through the temple.** The nearest road from the Mount of Olives to the city was through the Court of the Gentiles; which, being lightly esteemed, had become a thoroughfare. (7) *We must be willing to take some trouble for the sake of observing the sacredness of God's house and God's day.* [*Teacher*, apply especially to the practice of making the Sabbath a convenience, for travel, visiting, and secular life.]

**17. Is it not written.** A free quotation and combination of two passages, Isa. 56. 7, and Jer. 7. 11. **Of all nations.** For Gentiles as well as Jews. **Den of thieves.** "Den of robbers." [Revised Version.] Not literally, but by their covetous, grasping, and worldly practices. Mark omits the fact that the blind and the lame came to him for healing in the temple; and that the children were crying "Hosanna to the Son of David." See Matt. 21. 14, 15. (8) *May we not pollute God's house by worldly and selfish thoughts during worship?*

**18, 19. How they might destroy him.** They had already determined upon his death, and were in treaty with the traitor, but this new manifestation of his authority and influence led them to hasten their plans. **Feared him.** They did not dare to restrain his acts, from a mysterious dread of his power; yet they dared to plot for his slaughter. **People was astonished.** The vigor, energy, and authority of both acts and words amazed and awed the people, who had never seen Jesus assume such an attitude. **Doctrine.** "Teaching." [Rev. Ver.] **Went out.** To Bethany, where he was at home and in safety.

**20. In the morning.** This was on Tuesday, the last day of the Saviour's public teaching, as he was now on his way to the temple. **They saw the fig-tree.** They might not have seen it on their way to Bethany in the twilight of the previous evening; or the withering may not have advanced sufficiently to be noticed. **Dried up from the roots.** In the case of the tree, Christ's command wrought in a day what may be the result of years to the individual—that death which surely follows from fruitlessness. The failure to use power results in its loss; he who neglects privileges loses them; only as we produce fruit can we maintain spiritual life. The acted parable applies, 1.) To the Jewish people; 2.) To the Church as an organized body; 3.) To the individual.

**21, 22. Peter calling to remembrance.** Quick in perception, and always prompt to speak out. **Which thou cursedst.** Peter's word, not Christ's; but *to curse*, primarily means "to devote to destruction," though in modern use it has come to mean angry and profane language, which is not its true signification. **Have faith in God.** Christ did not explain the symbolical reference of the event, for that would be remembered and understood in due time, but makes an application, which, especially in view of his approaching departure, was then their greatest need of faith in God.

**23. Unto this mountain.** The Mount of Olives, over which they were passing. **Be thou removed.** Like many of Christ's sayings this is not to be taken literally, but figuratively, with reference to the difficulties and oppositions which they were to encounter in establishing the Gospel. To them it meant that no obstacles, however great, would stand in the way of the world's salvation through the preaching of the Gospel. **Shall not doubt.** As no one need doubt who is in the way of God's will, which is always to be understood. **Shall have whatsoever he saith.** As Paul accomplished his purpose to plant the Gospel among the Gentiles; as the apostles lived to see the Roman world seeded through and through with the truth; as we are witnessing the success of the modern missionary movement.

### HOME READINGS.

*M.* The fruitless tree. Mark 11. 12–23.
*Tu.* The temple cleansed. John 2. 12–25.
*W.* The warning of the prophet. Jer. 18. 1–12.
*Th.* Parable of the vine. Ezek. 15. 1–8.
*F.* The branches of the vine. John 15. 1–16.
*S.* The fruit required. Luke 3. 1–11.
**S.** The upright character. Psa. 101. 1–8.

### GOLDEN TEXT.

**Herein is my Father glorified, that ye bear much fruit.** John 15. 8.

### LESSON HYMN. 7, 6, 5.

*Hymnal, No.* 565.

Work, for the night is coming,
Work through the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers;

Work when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done.

Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is darkening,
When man's work is o'er.

**TIME.**—A. D. 29, on the Tuesday before the crucifixion.

**PLACES.**—Bethany and Jerusalem.

**PARALLEL PASSAGES.**—Matt. 21. 10–21; Luke 19. 45–48; 21. 37, 38.

DOCTRINAL SUGGESTION—The power of faith.

### QUESTIONS FOR SENIOR STUDENTS.

**1. Fruitlessness,** v. 12–14.
What showed Christ's zeal for his work?
How did his hunger show complete humanity?
What event took place on the journey?
What was the motive of these words to the fig-tree?
Wherein was the tree a type of the Jewish people?

**2. Fidelity,** v. 15–19.
What did Christ do in the temple?
Why had such business been permitted in the temple?
Was this the first time that Jesus had cleansed the temple? John 2. 14–16.
How could Christ effect such a cleansing of the temple alone?
Why did he do it?
How did he rebuke the people, and how were his words received?

**3. Faith,** v. 20–23.
What did the disciples witness on the following morning?
What lesson did Christ draw from it?
What was his promise concerning faith?
Under what conditions may this promise be realized?

#### Practical Teachings.

How are we here taught—1. The duty of fruitfulness? 2. The duty of holiness? 3. The duty of faith?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. Fruitlessness,** v. 12–14.
What happened as Christ came from Bethany?
How does the hunger of Christ show that he was human like ourselves? Heb. 4. 15.
Why was this tree like the Jewish people?
What did Christ say to the tree?
Why did he say this?
What warning had been given in Luke 3. 9?
What is said in the GOLDEN TEXT?
What kind of fruit does God expect us to bear?

**2. Fidelity,** v. 15–19.
What did Jesus find in the temple?
Why were these things allowed in the temple?
What did Jesus do?
Why did he do this?
What did Christ say that God's house ought to be
What did he say it had become?
Who came to Christ in the temple? Matt. 21. 14.
When had Jesus cleansed the temple in this way before? John 2. 13–16.
How did the priests feel toward Christ?

**3. Faith,** v. 20–23.
What did the disciples see the next morning?
What did Christ say to them?
How did Christ say that great things may come to pass?
What is the promise of John 15. 7?

### Teachings of the Lesson.

Where are we here taught—1. That we should be fruitful in goodness? 2. That we should have reverence for God's house? 3. That we should have faith in God?

### QUESTIONS FOR YOUNGER SCHOLARS.

**1. Fruitlessness,** v. 12–14.
Where did Jesus go in the morning? **From Bethany to Jerusalem.**
What did he see on the way? **A fig-tree with leaves.**
What did he think it might also have? **Fruit.**
What did he find on it? **Nothing but leaves.**
What did he say to it? **That no one should ever eat fruit from it.**
Why did he say this? **To show that God expects fruit of his people.**
What kind of fruit does God expect? **The fruit of being and doing good.**
What is said in the GOLDEN TEXT?

**2. Fidelity,** v. 15–19.
What did Jesus find in the temple? **People buying and selling.**
What did he do to them? **He drove them all out.**
What did he say God's house should be? **A house of prayer.**
What did he say they had made it by their wickedness? **A den of thieves.**

**3. Faith,** v. 20–23.
What did the disciples see the next morning? **The fig-tree withered away.**
What did Jesus say that this should teach them? **To have faith in God.**
What did Christ promise to those that have faith? **They shall have whatever they ask of God.**

### Words with Little People.

What kind of fruit may I show? 1. The fruit of a kind heart. 2. The fruit of a gentle temper. 3. The fruit of doing right. 4. The fruit of doing good. 5. The fruit of love to Christ.

### THE LESSON CATECHISM.

[For the entire school.]

**1.** What did Christ find on the road to Jerusalem? **A fruitless fig-tree.**

**2.** What did he say to it? **"No man eat fruit of thee hereafter."**

**3.** What did he find in the court of the temple? **People buying and selling.**

**4.** What did he do to them? **He drove them out.**

**5.** What did the disciples notice about the fig-tree on the next morning? **It had withered away.**

**6.** What did Christ give them as the lesson of the event? **"Have faith in God."**

### TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

### ANALYTICAL AND BIBLICAL OUTLINE.

**Aspects of the Saviour.**

I. HIS HUMANITY.
*He was hungry.* v. 13.
"Partakers of flesh and blood, he also." Heb. 2. 14.

II. HIS DIVINITY.
"*No man eat fruit of thee.*" v. 14.
"The Word was God." John 1. 1.

III. HIS ZEAL.
*Began to cast out....sold.* v. 15.
"Zeal of thine house....eaten me." John 2. 17.

IV. HIS AUTHORITY.
*Would not suffer....should carry* v. 16.
"Lord....of the dead and....living." Rom. 14. 9.

V. HIS COURAGE.
*Sought how they might destroy him.* v. 2.
"Lo, he speaketh boldly." John 7. 26.

VI. HIS FAITH.
"*Have faith in God.*" v. 22.
"Jesus the author....of our faith." Heb. 12. 2.

### ADDITIONAL PRACTICAL LESSONS.

**The Fruitless Tree.**

**1.** The leaves on the fruit-tree are a promise of fruit; and where they appear men expect to find fruit in its season. So the profession of religion is a promise to bring forth the fruits of grace. v. 13.

**2.** Christ, as the head of the Church, takes notice of the trees in his garden, whether they have fruit or not. v. 13, 14.

**3.** Where fruit is not produced, the sentence of fruitlessness is given from the Head of the Church. v. 14.

**4.** No immediate effect may be seen when God's sentence is given against a Church, a people, or an individual. v. 14.

**5.** The result of deadness follows when fruitlessness is the condition, for the springs of life cease to flow in the fruitless tree. v. 20, 21.

**6.** Both in wonders of mercy and of wrath, in the rewards of the fruitful and the penalty upon the fruitless, the disciple may learn lessons of faith in God. v. 22.

## An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

DISAPPOINTMENT is a common thing in every-day life. It falls even to the lot of the youngest and most inexperienced. Though so frequent a guest, it is never welcome; and provide against it as we may, put as many obstacles to its entrance as we can, it will find its way in after all.

He who became perfect man for our sakes knew disappointment in its keenest form. There are many instances of this in the gospels, but the passage for to-day brings the subject forward with peculiar prominence. We see our Lord

*Disappointed as to what he might have expected for the supply of his bodily need.*

"I must work the works of him that sent me while it is day," had once been the utterance of our Lord in Jerusalem. And now, on this second day in the last week of his earthly life, he probably started early from Bethany, to commence his ministry in the temple. It may be that he had "risen early, a great while before day," (comp. chap. 1. 35,) for prayer, and had then set off at once with his disciples, without stopping to partake of a meal, his "meat and drink" being to do the will of his Father. But, on the way, as once before, when he rested by the well of Samaria, he hungered. And full in view before him stood a fig-tree, conspicuous afar off by its green foliage, a contrast to the as yet leafless trees that crowded around Bethphage, (house of figs.) The time for fruit had not arrived, but the leaves, which never precede it, seemed to announce its presence on this particular fig-tree, promising therefore a supply of the needed nourishment. And Jesus came, therefore, to seek it. But its luxuriant foliage was deceptive. That for which the tree existed, for which it had been planted, cultivated, and preserved, was wanting. There was no fruit to appease the Saviour's hunger. He was disappointed in his search, and continued his way to Jerusalem without the needed meal. What awaited him there? He was

*Disappointed as to what he might have expected from his nation.*

Yesterday the multitude had hailed him as the "Son of David," had welcomed him with royal honors. All the city had been "moved" at his coming. Such a reception he had never yet had in Jerusalem. It was a fair show. But what was beneath it all? He went to the temple, and there, in the court where the Gentiles were admitted to worship, that house being a "house of prayer for all nations," he found the buyers and sellers and money-changers carrying on their business, transforming the place into—not a mere market, but a "den of thieves." Reverence was to have been expected in the house of God; obedience to his command was to have been expected; fair and upright dealing was to have been expected; but they were not found.

The authority and zeal of the Lord Jesus once more (as in the first year of his ministry) cleansed his Father's house. But the scribes and Pharisees "sought how they might destroy him." And what of the people who had eagerly welcomed him? At first they were "astonished at his doctrine." But three days later they shouted "Let him be crucified!" That fair show of affection and loyalty had been but as the green foliage of the fig-tree. There was no fruit beneath.

But did not our Lord know these things beforehand? Certainly. As God, omniscient, he knew them all. And yet he stooped to submit to them. As the Son of God, in whom dwelt the fullness of the Spirit, he could see beneath all the deceptive appearance which might have caught the eye of another. But as very man, he felt these things. He became "acquainted" with disappointment.

*Is he ever disappointed now?*

He came to the Jews as the Anointed One, sent to "preach the acceptable year of the Lord," as the Son of David, him of whom Moses and the prophets had written. He comes to us now, in the word and by the Spirit, as the Crucified and Risen One, as one who laid down his life and rose again, for our sakes. From whom should he expect the most, from them or from us?

What does he see in our outward show? Knowledge of the Bible, it may be; attendance at meetings and classes, a front of good conduct presented to the world. But he looks for fruit below the leaves, for unselfishness, gentleness, humility, strict uprightness, etc.; and for more than that—for real love to himself, and real trust in him, and a real and steadfast aim to please him. Is the fruit there, or is it wanting? Is he not, again and again, disappointed.

*Whose is the real loss when he is disappointed?*

Look at the fig-tree—in the morning, fruitless, in the evening, withered—the sap which had produced no fruit dried up—the life that had been wasted taken away. This was done quickly. With the Jewish people the Lord had long patience, but their doom came at length. Matt. 23. 37, 38; 24. 2. And from among the Gentiles he gathered out a people for himself.

So it is still. Look at Prov. 8. 36, "He that sinneth against me wrongeth his own soul." If we disappoint the Lord who died for us we are the losers. If he find no fruit in us, he will find it in others. For "he shall see of the travail of his soul and shall be satisfied." Isa. 53. 11.

But how can we help disappointing him? Are there not mountains of difficulty in the way of our pleasing him, and bringing forth the fruit for which he looks—our own evil hearts—the temptations of the world—the snares of the devil? There is a means of getting over these, namely, "faith in God." We are warned many times in Scripture to attempt nothing in our own strength. In all that is of man there must be disappointment. But the Lord has promised his strength to those that trust in him. 2 Cor. 12. 9. And he has never yet disappointed, and never will disappoint any one of these.

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

Show the fact that with this lesson begin the events of the last two days of the Saviour's teaching....Location of Bethany, Olivet, the Temple....A plan of the temple, showing where the market was held in the Court of the Gentiles....The parable of the fig-tree as here shown: 1.) The promise and profession of the fig-tree—a symbol of the Church and the individual. 2.) The falsehood of the fig-tree—promising but not performing. The tree could not help it, but the man and the people can. 3.) The sentence upon the fig-tree—its application—to whom? 4.) The temple in its likeness to the fig-tree—both professing, both fruitless. Christ's conduct in the temple, and what it showed. 5.) The fate of the fig-tree—silent, gradual, yet inevitable, and in its results apparent, a foretoken of the results of fruitlessness in heart and life ...Note in Christ: 1.) His self-denying spirit, v. 12. 2.) His earnestness, zeal for his work, v. 12, 13. 3.) His love for men; destroying a tree as a warning, when he might justly have destroyed his enemies. 4.) His personal influence: power in the face of opposition. 5.) His spirit of zeal for the holiness of God's house. 6.) His mercy to the Gentiles; their part of the temple to be regarded as holy. 7.) His courage. 8.) His divine power, v. 20. 9.) His faith in his kingdom....For thoughts on leaves and fruit see Additional Practical Lessons... Duties: 1.) Be earnest and self-denying in God's work. 2.) Be fruitful in the results of grace. 3.) Hold God's house and God's day in reverence. 4.) Be willing to suffer trouble rather than encroach on sacred times and places, v. 16. 5.) Have faith in God, and in the triumph of God's cause.... ILLUSTRATIONS. See Pilgrim's Progress, Christiana in the Interpreter's house, beholding the rotten tree.... Hymn, "Nothing but leaves, the Spirit grieves," etc. [Read it to class or school.]....Hindus who live for years with one hand closed as an act of penance are unable afterward to use it....That which is fair on the surface may be rotten at heart. The wooden pillars of a native Church in India fell, and showed within that they had been eaten through and through by minute ants, which had made the entire interior a crumbling mass, without a mark on the surface.

**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 13, Prose, 288; Poetical, 2418, 2918. Ver. 14, Poetical, 3428, 3429. Vers. 15-17, Poetical, 4047. Ver. 20, Poetical, 3430. Ver. 21, Prose, 5704. Ver. 22, Prose, 2137, 2128. Ver. 23, Poetical, 1222; Prose, 8568. ....FREEMAN'S HAND-BOOK: The temple-market, 688.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Fruit is from God.*

OBJECT LESSON. Show fruit of some kind, also leaves from the tree which bore the fruit. Question about it, going back to bud and blossom, letting children tell what they can. To show that the real fruit can only be made by God, we may show man's imitation in wax or candy, letting children draw contrast. We may also show a fig, and speak of the fig-tree and its peculiarities.

Tell lesson story and, connecting with last lesson, show where Jesus was going, when, etc. Point out Bethany on the map, and tell that Jesus had friends there with whom he had probably spent the night.

Explain that Jesus did not speak as he did to the fig-tree from displeasure or disappointment, but because he wanted to teach his disciples a lesson. We, too, are his disciples if we are trying to learn from him.

THE LESSON FOR US.

Pin a bunch of leaves to the blackboard, and print above it, "Here is fruit." Tell that this is the promise which the fig-tree made. It hung out leaves of promise, but there was no performance of fruit. The Jews said that they were God's people, but they did not love and obey him, and love and obedience are fruits which God has a right to expect from all his people. So the Jews were doing the same thing that this fig-tree was doing. Give an instance, as of the rich young man. Now let us see in what ways children are often like this fig-tree, and like the Jews. When a child says, "I love Jesus," that is a promise of fruit. What do we expect to see in that child? Patience, good-nature, helpfulness, unselfishness, etc. But if the child makes this promise, and then goes on trying to get the best place for himself, unwilling to deny himself a pleasure for the sake of another, and showing himself fretful and unloving, then there is danger that Jesus will condemn him as he condemned the fig-tree. Get children to tell what fruits the child will bear who not only says, "I love Jesus," but who really does love him.

It will please the children to draw a tree on the board, and let them name the fruits that hang on the branches. Teach that before the tree can bear fruit it must have sap in it. So before a heart can bear fruit it must have God's holy spirit in it.

**Blackboard.**

BY J. B. PHIPPS, ESQ.

The leaves represent the promise of work. Between the promise and the fulfillment is duty, so that *duty* represents the branch from which is suspended the fruit, which is the fulfillment. You can use this illustration as an object lesson if preferred.

**THE FRUIT OF FAITH IS**

**W** ATCHFULNESS.
**O** BEDIENCE.
**R** IGHTEOUSNESS.
**K** NOWLEDGE.
**S** ACRIFICE.

**A. D. 29.] LESSON VII. PRAYER AND FORGIVENESS. [Aug. 13.**

**Mark 11. 24-33.** [*Commit to memory verses 24-26.*]

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 And they come again to Je-ru'sa-lem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Je'sus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men: they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Je'sus, We cannot tell. And Je'sus answering saith unto them, Neither do I tell you by what authority I do these things.

**General Statement.**

The Saviour and the twelve are still crossing the crest of Olivet, on their way to Jerusalem, where the last eventful day of Jesus' teaching awaits him. With the withered fig-tree in their view, they listen while the Master states anew the principles of true prayer. He tells them that every desire uttered in prayer with faith is accepted before the Father, and is sure of an answer. But as there must be faith toward God, so there must be forgiveness toward men, if our prayers are to be accepted. They have now reached the gate of the temple. Here Jesus is promptly met by the priests and elders, with a demand that he will show the authority under which he presumes to teach and to rule within those sacred walls. Calmly, and without fear, not recognizing the right of man to call the Son of God to account, he asks them a question in return. He demands of these elders and rulers what is *their* attitude toward the work of John the Baptist; was he a messenger of God or a deluded fanatic? The question has the most vital relation to them; since the ministry of Jesus began with and was endorsed by that of John, and accepting the one, they must admit the divine authority of the other. On the one hand these members of the ruling class who had hoped to entrap Jesus in blasphemy, now found themselves compelled to recognize both John and his greater successor as sent from God, or to face open scorn and perhaps violence from the masses. With unwilling lips they are compelled to admit, "We cannot tell. Then Jesus declares that since they could not account for John's work, it was vain for them to expect to judge the evidences of his authority.

**Explanatory and Practical Notes.**

**Verse 24. Therefore.** This word takes us back to the last lesson, with its closing exhortation to faith in God, and the promise of power. **What things soever ye desire when ye pray.** An incorrect translation. It should be as in the Revised Version, "All things whatsoever ye pray and ask for," or, "ask for in prayer." We may ask in prayer whatever we desire, but in the very idea of prayer there must be submissiveness to the will of God in our asking, and complete coincidence with that will. (1) *How high is our privilege to bring all our needs directly to the throne of the king!* (2) *There is absolutely no limit to the subjects of our prayers.* **Believe that ye receive them.** We have no right to expect that God will alter the course of nature at our whim and desire, or that, merely because we ask, he will give us what may not be best for us. But we may believe that our prayer will be answered, if not in the way which we expect, yet in some larger and better way; that God will give us just what we would give to ourselves if our knowledge and wisdom were as great as his. So when we pray for any specific object, we may believe that our prayer is in the hands of one who loves us, one who has power to bestow all that we ask, and wisdom to give us either what we ask or something

better. (3) "*Praying breath is never spent in vain.*" **Ye shall have them.** The prayer shall not be without its results in bringing us into fellowship with God, in shaping the plans of God, and in obtaining its results in our experience.

**25, 26. When ye stand praying.** Standing was the ordinary attitude of worship in the temple, hence is here named; but the emphasis is not on the *standing*, but on the *praying*. (4) *The posture of the heart is more important than that of the body.* **Forgive.** The Saviour has shown his disciples the feeling to be exercised toward God while in prayer; he now shows that which is to be held toward men. We are to have the spirit of love toward all, ready to forgive, even before forgiveness has been asked. **If ye have aught.** We may have just grounds for sore and unfriendly feeling against others, but we must lay all unkind thoughts aside while we pray, for these are the clouds which will obscure the sun of righteousness from our eyes. **That your Father....may forgive.** Reconciliation with God, which is the pre-requisite for all other blessings, cannot be possessed while we are unreconciled in heart with men. (5) *Even the children of God commit trespasses and need forgiveness.* **If ye do not forgive.** This verse is omitted from the Revised Version. Its thought is necessarily included in the previous verse. **Neither will your Father.** God cannot forgive us until we are in the lowly, repentant spirit which is shown by forgiving others.

**27. They come again.** The conversation of verses 22–26 took place while Jesus and his disciples were on their way from Bethany to Jerusalem. **Walking in the temple.** Probably in the covered portico known as Solomon's Porch, and discoursing as he walked. **There come to him.** These officials had been enraged at his assumption of authority on the day before, but found themselves unable to resist it. They now come in judicial state to call him to account for these proceedings. **Chief priests.** These were perhaps the heads of the twenty-four courses into which the priesthood were divided for service in the temple. **Scribes.** Laymen who devoted their lives to study and exposition of the law, and were held in high respect. **Elders.** Heads of the principal families in Israel. Collectively these three classes constituted the Sanhedrin, or council of elders, which was the supreme tribunal of the Jews.

**28. Say unto him.** Probably not in a body, but through an appointed committee. **By what authority.** They were the guardians of the temple, and having permitted the customs with which Jesus had interfered, felt themselves called to account by his action. **Doest thou these things.** The reference was partly to Jesus' expulsion of the traders from the temple on the day before, partly to his teaching and general ministry, which was independent of the regular authorities. **Who gave thee this authority?** The answer to this question might afford an opportunity for a charge of blasphemy if Jesus should allege that his commission came from God.

**29. Jesus answered.** He answered by asking them another question, thereby claiming an authority equal to their own, so that they were rather accountable to him, as the Messiah-Prince, than he to them. His answer shows a quickness, a consciousness of power, and a readiness of mind equal to all emergencies. (6) *The disciple, like his Master, must be prepared for enemies on every side.*

**30. The baptism of John.** Meaning in this his whole ministry and his authority as a reformer. **Was it from heaven?** Was it inspired and endowed with divine authority? or was it the unauthorized work of a common man? **Answer me.** The connection between Christ's question and theirs was closer than appeared. John the Baptist had endorsed Jesus, had proclaimed him not only as his own successor, but as "the Lamb of God," as the Prince of the heavenly kingdom. If they recognized John as inspired, they could not refuse allegiance and submission to Jesus; if they rejected John, it was of no avail for Jesus to give them other evidences of his authority.

**31, 32. They reasoned with themselves.** Their desire was not to ascertain the truth, and to obey it, but to agree upon an answer best suited to their own interests. **Why then did ye not believe?** And believing him, they would be compelled to believe in Jesus, to whom John bore testimony. **Feared the people.** Feared for their influence with the people, and feared the violence of the people's wrath. (7) *Even those who do not fear God often stand in awe of public opinion.* **That he was a prophet.** Even those who had failed to live up to John's teachings yet believed in them. (8) *True character will in the end win confidence.*

**33. We cannot tell.** "We know not." [Rev. Ver.] They might rather have said, "We know, but are not willing to tell." **Neither do I tell you.** If they confessed themselves unable to decide upon the claims of John the Baptist, how could they decide upon those of Jesus? (9) *How much of the so-called investigation of religious truth by skeptics is false and hypocritical!*

### HOME READINGS.

*M.* Prayer and forgiveness. Mark 11. 24–33.
*Tu.* The prayer of Abraham. Gen. 18. 22–33.
*W.* The prayer of Jacob. Gen. 32. 24–31.
*Th.* The prayer of Elijah. 1 Kings 18. 30–46.
*F.* The prayer of Christ. John 17. 11–26.
*S.* The duty of forgiveness. Matt. 18. 19–35.
*S.* The spirit of brotherly kindness. Eph. 4. 23–32.

### GOLDEN TEXT.

**Forgive us our debts, as we forgive our debtors.** Matt. 6. 12.

### LESSON HYMN. C. M.

*Hymnal, No. 783.*

Our God is love; and all his saints
His image bear below;
The heart with love to God inspired,
With love to man will glow.

Teach us to love each other, Lord,
As we are loved by thee;
None who are truly born of God
Can live in enmity.

Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame.

**TIME.**—A. D. 29, on the Tuesday before the crucifixion.

**PLACE.**—The Temple at Jerusalem.

**PARALLEL PASSAGES.**—Matt. 21. 23-27; Luke 20. 1-8.

DOCTRINAL SUGGESTION—The authority of Christ.

### QUESTIONS FOR SENIOR STUDENTS.

**1. The Spirit of Prayer,** v. 24–26.
How may we have our prayers answered?
What is the spirit of true prayer?
Will our prayers always be answered as we expect?
How was Paul's prayer in 2 Cor. 12. 7–9 answered?
What spirit should we have toward our fellow-men when we pray?
What kind of forgiveness is here meant?
How often should we forgive those who have done us wrong? Matt. 18. 21, 22.
What will be the result to ourselves of an unforgiving spirit?

**2. The Authority of Christ,** v. 27–33.
Who came officially to Christ?
What question did they ask him?
To what things did they refer?
How did Christ answer them?
What had John's baptism to do with Christ's authority?
What was the difficulty in answering Christ's question?
What was their conclusion and Christ's reply?
Why was this a just answer to them?
From whom did Christ receive his authority? John 5. 19, 22, 23.

**Practical Teachings.**

How are we here taught—1. To pray to God? 2. To feel toward men? 3. To regard Christ?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. The Spirit of Prayer,** v. 24–26.
What is prayer?
For what things should we pray?
What should be our spirit in prayer?
In whose name should we pray? John 16. 24.
How should we feel toward others when we pray?

What motive for forgiveness is given in Eph. 4. 32.
What is said in the GOLDEN TEXT?
How often should we forgive those who wrong us? Matt. 18. 21, 22.
What will be the result of an unforgiving spirit when we pray?
How is this illustrated in Matt. 18. 32–34?

**2. The Authority of Christ,** v. 27–33.
Who came to Christ in the temple?
What question did they ask Jesus?
How did Jesus answer them?
What John is here meant?
Why was this question an answer to theirs?
How did they meet Christ's question?
What were their difficulties in answering Christ's question?
Why did they fear the people? Luke 20. 6.
How did they answer Christ?
What did he then say to them?

**Teachings of the Lesson.**

Where are we here taught—1. To pray for all our needs? 2. To pray with the spirit of faith? 3. To pray with the spirit of love?

**QUESTIONS FOR YOUNGER SCHOLARS.**

**1. The Spirit of Prayer,** v. 24–26.
In what spirit does Christ tell us to pray? **Believing that God will answer us.**
What did Jesus say about the things for which we ask? **"Believe that ye receive them."**
What else did Christ say we should do when we pray? **"Forgive if ye have aught against any."**
Whom should we forgive? **Those who have done us wrong.**
What is promised to those who forgive? **That God will forgive them.**
How is this asked in the GOLDEN TEXT? [Repeat GOLDEN TEXT.]

**2. The Authority of Christ,** v. 27–33.
Who came to Jesus in the temple? **The chief priests and rulers.**
What did they ask him? **By what right he did these things.**
How did Jesus answer them? **By asking them another question.**
What was Christ's question about? **About the work of John the Baptist.**
What did he ask about John the Baptist? **Whether John spoke from Heaven or of men.**
What did the rulers say in answer to Jesus' question about John? **We cannot tell.**
What did Jesus than say to them? **"Neither will I tell you what right I have to do these things."**
Why would not Jesus tell them that he came from God? **Because they would not believe him.**

**Words with Little People.**

1. Pray to God every day. 2. Pray for whatever you need. 3. Pray believing that God will give you what you need. 4. Pray with love toward all, even those who have done you wrong.

**THE LESSON CATECHIS**

[For the entire school.]

**1.** What does Christ tell us to pray for? **For whatever we desire.**
**2.** How should we pray? **Believing that we shall be answered.**
**3.** What spirit should we have toward others? **The spirit of forgiveness.**
**4.** How will God reward our forgiveness of others? **By forgiving our trespasses.**

**TEXTS AT CHURCH.**

*Morning Text*.....

*Evening Text*.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

**The Conditions of Successful Prayer.**

I. THE CONDITION OF NEED.
*May forgive you your trespasses.* v. 25.
"If our heart condemn us." 1 John 2. 20.

II. THE CONDITION OF SONSHIP.
*Your Father which is in heaven.* v. 25.
"Now are we the sons of God." 1 John 2. 3.

III. THE CONDITION OF DESIRE.
*What things soever ye desire.* v. 24.
"Know not what we should pray for." Rom. 8. 26.

IV. THE CONDITION OF UTTERANCE.
*When ye stand praying.* v. 25.
"Ask, and it shall be given you." Matt. 7. 7.

V. THE CONDITION OF FORGIVENESS.
*Forgive, if ye have aught against any.* v. 25.
"Every one that loveth....born of God." 1 John 4. 7.

VI. THE CONDITION OF FAITH.
*Believe that ye receive them.* v. 24.
"According to your faith be it." Matt. 9. 29.

**ADDITIONAL PRACTICAL LESSONS.**

**The Spirit of Faith and of Unbelief.**

**1.** The spirit of faith brings all its needs to God in prayer. v. 24.
**2.** The spirit of faith rests in the assurance of the promises, leaving its prayer with God. v. 24.
**3.** The spirit of faith shows forgiveness toward its enemies, and those who have done it wrong. v. 25.
**4.** The spirit of unbelief seeks opportunity to accuse the good works of Christ. v. 27, 28.
**5.** The spirit of unbelief shows no reverence for the authority of God's Son. v. 28.
**6.** The spirit of unbelief seeks not the truth, but its own selfish interests. v. 31.

**English Teacher's Notes.**

WHEN people are going abroad to live for some time in a foreign country, they mostly make careful preparation, not only for the journey, but also for the new condition of life to which they have to look forward. The missionary who is going to work among the snows of north-west America provides himself with furs; while those whose lot is cast in the equatorial regions of Africa take with them the lightest and coolest clothing they can procure. And all are glad to obtain information from any who may be acquainted with the countries for which they are bound, as to the articles of supply which will be most needed.

In a very few days the Lord Jesus was about to be parted from his disciples—to be delivered up to his enemies, leaving the "flock scattered." And although they were shortly to see him again, in his resurrection body, he was not going to remain with them. He would return to heaven, and they were to be left on earth. A new life altogether lay before them. Hitherto they had been sheltered. The wrath of wicked men came, not on them, but on their master. When he was taken they were to "go their way." John 18. 8. But soon the case would be different. After he was ascended to the right hand of God they were to be his witnesses on earth. They were to go forth in his name "as sheep among wolves," and the world, which hated their Lord, would henceforward hate them. John 15. 18–21; 16. 1–4. There lay, as it were, a new world before them—a world full of danger and trial, a world in which they were to be, more than ever before, "strangers and pilgrims," and yet a world in which there were rich harvests to be gathered and fine kingdoms to be conquered. For these new conditions of life they needed to be thoroughly equipped. And in the passage for to-day's lesson our attention is drawn to an important part of the equipment

which our Lord told them they would find needful. There are three special things mentioned.

1. *Prayer.*

That they know the need and the worth of this is taken for granted—"when ye pray," "when ye stand praying." They have not to hear of this for the first time. It is a thing with which they are familiar, though they as yet know little of its marvelous efficacy. Without it indeed they would feel forsaken. It is the link that is to connect them perpetually with the throne on high on which their Lord shall have sat down. It is to be their means of communication with him whose servants they are, and whose business they have to carry out. It is to be the electric cable which shall flash to and fro the messages from the heavenly shores to the coasts of earth. It is to be the medium through which they may, though surrounded by the heavy atmosphere of this lower world, breathe the pure air of the regions above. There is to be prayer at particular times—"when ye pray"—when some special communication is to be made, or some special request to be sent up. And there is to be the continuous prayer "without ceasing," "when ye stand praying"—the perpetual attitude of the heart upward and God-ward.

But that the prayer may be real and effectual, there are two other things to be connected with it.

2. *Faith.*

There are many prayers uttered by the lips which come to nothing at all. It may be the speaker never intended they should; certainly he can never have expected they should. To pray in this manner is like pulling at a broken bell-wire. You may pull and pull, but no sound will follow, and none will answer that call.

But there is a bell which will sound. And whoever sends up a petition to the God who hears and answers prayer, desiring and trusting to be heard, has pulled the sounding bell. His cry goes right up to God. It is believing prayer, and it is effectual. But effectual for what? For whatever God sees to be right and good for the petitioner. Whoever offers believing prayer commits his case to God. And God will undertake for him; perhaps not in the way he has thought of, but in the best way. A general engaged with the enemy finds the force he has at hand insufficient, and sends to his superior chief for more, in the full belief that needful succor will be granted. Who then is responsible for the additional force required? The chief: his honor is concerned, and he must see to the matter.

3. *Forgiveness.*

What sort of persons should we choose for the constant interchange of thought and desire? Constant intercourse with those whose tastes were the opposite to our own would soon become distasteful: we should desire those who were likeminded. If, then, the disciples of Jesus would maintain a constant and effectual communication with their ascended Lord they must be of the same spirit with him. Two of them had once shown a very different spirit from his. Luke 9. 54–56. They would in the days to come be tried far more than they had been on that occasion. How were they to take scorn and contempt, hatred and violence, persecution and cruelty? They must not resent it. They must not bear ill-will toward those who reviled and oppressed them. They had seen their Master (and were yet to see him,) bear all manner of evil-speaking and injurious treatment. He had borne it meekly and patiently. He ceased not to do good because his enemies did evil. It must be the same with his disciples. The adversaries who that same day (vers. 27, 33) questioned their Master's authority, would not suffer them either. But if they were to live in constant communion with him, receiving from him, moment by moment, the needed strength, they must forgive, as he forgave.

Do we acknowledge his authority? Are we his servants? Do we wish to live as witnesses for him in this world? Then let us see that we provide ourselves with this needful equipment—prayer, faith, and the spirit of love and forgiveness.

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

A brief review of the last lesson as an introduction. ....A word-picture of Jesus and his disciples on the way to the temple... Concerning prayer. 1.) Need of prayer; 2.) Benefits of prayer; 3.) Limits of prayer; 4.) The spirit of prayer; 5.) Answers to prayer....The temple, its courts and departments....Jesus in the temple, a picture....The questioners, who they were, and their right to ask it. Their question, its purport and motive....The question of Christ in answer; its aptness....The answer of the Scribes, what it showed.... Christ's final answer; its rightfulness....Lessons concerning faith and unbelief. (See Additional Practical Lessons.)....Christ's aspects in the lesson. 1.) Knowledge; 2.) Authority; 3.) Love; 4.) Independence; 5.) Tact....Duties, 1.) Pray; 2.) Believe; 3.) Forgive; 4.) Submit to Christ....ILLUSTRATIONS. The privilege of prayer is like a blank check already signed by a millionaire, needing only to be filled and indorsed by the receiver to be made available....A subject, desiring to address a petition to the king, must present it through the appointed officer, and cannot come to the king in person. But the king's young son opens the door, and runs past all the nobles straight to his father upon the throne. We are the children of the King, and can come to him at all times....A lesson on forgiveness may be found in the parable of the unforgiving servant. Matt. 18. 23–35.

**References.** FOSTER'S ILLUSTRATIONS. Verse 24, Prose, 2102, 4543, 8232, 8565. Ver. 25, Prose, 2349; Poetical, 1357, 1673. Ver. 25, Prose, 2352, 2355, 8801. Ver. 27, Prose, 683; Poetical, 3271....FREEMAN: Standing during prayer, 741.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *Prayer Brings God to Us.* To be taught: 1. Where prayer comes from. 2. Where it goes. 3. The conditions upon which it is answered. 4. That forgiveness opens the heart.

INTRODUCTORY. Read verses 22 and 23 of last lesson, and tell that this was what Jesus said after they had looked at the dead fig-tree, and that the lesson to-day is what he said further as he and his disciples walked on toward Jerusalem. Jesus talked a great deal with his disciples as they walked along the roads. He gives us his Spirit to speak to us, so, though our outward ears do not hear him, we may hear his voice in our hearts.

1. God's Spirit tells us to pray. Saying prayers is not praying. The words must come from our hearts, if God is to hear them, and since our hearts are sinful by nature, and do not want God, it must be that he has to give us the desire to pray. Is it not good of God to put a prayer into the heart in order that he may answer it?

2. Show a picture-card, and ask if any child wants it

enough to ask for it? Let the first who responds ask for it, and show that, though you have told him to ask, you are yet watching to hear. If he speaks very faintly, or just reaches out the hand to take, you know that he really wants it. But if he does not speak, or look as if he cared, more, if he turns away, you know that he does not want it, and so do not give it to him. Teach that this is a poor picture of the way that God asks us to pray that he may answer.

3. Two of the conditions of prayer are clearly illustrated in the giving and taking of the card. If the child does not *desire* the card, he will not ask, and if he does not *believe*, he will not take it. Teach that desire, or want, and faith, or believing, are necessary conditions. But the teacher may make another, and that is what God does. He says, "Do you want your sins forgiven enough to make you forgive those who have treated you badly?"

4. Ask children if they have ever been wronged and forgiven the wrong-doer? Ask if they did not feel loving toward every body when they had really forgiven? When there is hate, or unkind feeling in the heart, it is shut tight. The hate shuts God out, and so he cannot get in to bring his forgiveness of *our* sin. Show that forgiveness is a key that opens shut hearts. Make two hearts. Print "Hate" in one and "Love" in the other, and let children tell which is the shut and which the open heart.

**Blackboard.**

BY J. B. PHIPPS, ESQ.

Last Sunday's lesson illustrated the spirit of work. To-day's lesson illustrates the spirit of prayer. You can use, as an aid to simplify the diagram, a blank note or bond to show an evidence of debt. How can I be forgiven my debt of sin to God if I will not forgive one who has sinned against me? When God forgives me, love must be in my heart, but if my heart is filled with hatred, there is no room for love. The lesson can be further illustrated by drawing two steps, as is shown in the symbol at the commencement of to-day's lesson.

**A. D. 29.] LESSON VIII. THE WICKED HUSBANDMEN. [Aug. 20.**

**Mark 12. 1-12.** [*Commit to memory verses* 9–11.]

1 And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant: and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture: The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvelous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

**General Statement.**

Jesus is standing in the temple. His disciples are by his side, and the emissaries of the priestly party are before him, with hate expressed upon their faces, while the multitude eagerly listen to the controversy. Though he has refused to render an account of his conduct to these rulers of the Sanhedrin, he indirectly proceeds to reveal to them both his own claims and their own conduct. Taking up the picture of the prophet Isaiah, (Isa. 5,) he presents God's Israel as a vineyard, planted, protected, prepared, over which they were the appointed husbandmen and stewards. The supreme owner had sent once and again for the results of their labor, but his claim had been ignored, his messengers persecuted and slain, and his vineyard seized by unworthy hands. At last God had sent his only Son—and this was he against whom they were even now plotting, whose destruction they had sworn to compass. He shows them his knowledge of their own hearts, and of the nearing future, by describing the Son of the vineyard's Lord, rejected, slain, cast out from his own place by the hands of his own servants. Then he asks, gazing around upon the circle of darkened brows, "What will the Lord of the vineyard do?" The lips of his enemies can only answer, while their hearts sink at their own words, "He will destroy them, and give the vineyard to others!" Thus do their own words condemn them, while they unwillingly utter their own fate. Then the Saviour adds the lines of a psalm which they themselves were wont to attribute to their Messiah, that the stone rejected by the builders should become the very chief corner-stone. Gladly would these enraged rulers have rushed upon him, and stained the temple-floor with his blood, but the multitude are around, with eager ears for the Saviour's teachings, and they dare not arouse the popular wrath by an open attack; so, convicted by their consciences, they depart to nurse their rage, and form new plots against their enemy.

**Explanatory and Practical Notes.**

**Verse 1. Began to speak.** As an answer to the question in the last lesson concerning his authority in the temple. **Unto them.** To the leaders of the people, his enemies, and in presence of his disciples and the people. **In parables.** By this form of teaching the sharpest arrows of truth could be sent, since it compelled all to listen by its interest, and made its own application. Three parables were given at this time, of which but one is related by Mark. They were The Two Sons, The Wicked Husbandmen, and The Marriage of the King's Son. See Matt. 21 and 22. **A certain man.** God is here represented in his relation to the Jewish people. **Planted a vineyard.** All around Jerusalem were vineyards, planted upon the terraces of the hills; and Judea was a land of vineyards. The vineyard represented the privileges of the Jewish people, who were under the divine protection and care. (1) *Our privileges under the Gospel may also be illustrated.* **Set an hedge**

**about it.** Hedges in the East are often made of thorns of the prickly pear. This may have represented the law whereby Israel was kept apart from the Gentile nations. **A place for the wine-fat.** "A pit for the wine press." [Revised Version.] A vat or cistern over which stood the wine-press, so that when the juice was trodden out it flowed into it. (1) *When God plants a vineyard it is that fruit may be obtained from it.* **Built a tower.** For the inspection of the vineyard and its security from robbers and wild beasts. (2) *God gives to his people every means of safety and prosperity.* **Let it out to husbandmen.** To men who were to pay rent for its use either in fruits or in money; here illustrating the Jewish people, to whom God gave privileges above other nations, and especially applying to their rulers as representatives. (3) *Let us remember that God intrusts his vineyard to workers, not to idlers.* **Went into a far country.** Rather, "another country." [Rev. Ver.] In one sense God is always with his people, but, with equal truth, he leaves them to themselves as stewards, expecting to call them in due time to account for their privileges. Here it represents Israel under the law, left to work out their own destiny.

**2. At the season.** No particular time in the history of Israel is here meant, but the general fact that God at all times looks for fruit among his people. (4) *God's people should be like orange-trees, bearing fruit at all seasons.* **A servant.** These servants represent the prophets under the old dispensation, who came as God's accredited messengers to their people. **That he might receive....fruit.** The fruits which God required of Israel were love, gratitude, worship, obedience to his law, and the holding up of truth to the world. (5) *God expects men to live with reference to himself, and not for themselves alone.*

**3, 4, 5. Caught him....beat him,** etc. The prophets and messengers of God were sometimes slain, often persecuted, and generally rejected by the Israelites. **Empty.** That is, empty-handed. **Another servant.** There is a growth in evil, injuries growing worse, with murder at last. So the history of Old Testament Israel is largely a record of the downward progress of the people in relation to God. (6) *See the divine long-suffering in relation to man.* (7) *See also the ingratitude, selfishness, and depravity of man.* Illustrations of this conduct may be found in 1 Kings 19. 10; 22. 8, 26, 27; 2 Chron. 24. 20-22, and Jer. 38.

**6. One son, his well-beloved.** This saying in Jesus' lips is his answer to the question, "Who gave thee this authority?" Here he expressly claims to be the Son of God, and above all prophets of the past. **Last unto them.** The coming of God's son is the final endeavor to bring men to salvation. (8) *There is no provision for mercy beyond the Gospel.* **They will reverence my son.** Not to intimate that God did not know how his Son would be treated, but to show God's supreme desire to save men, and his rightful expectation of their loyalty and love.

**7, 8. This is the heir.** In their hearts these Jewish rulers felt that they were opposing and destroying God's Son, yet they persevered in their wicked purposes. **Let us kill him.** Already their plot was formed, and within three days would be executed. **Inheritance shall be ours.** They vainly imagined that if Jesus were out of the way they could retain their power over the temporalities of Israel. (9) *How much better to say, "Let us receive him, and then the inheritance will be ours."* Rom. 8. 17. **Killed him.** "They killed him that they might possess, and because they killed, they lost."—*Augustine.* **Cast him out.** Jesus was crucified and buried outside the walls of the capital. Heb. 13. 11, 12.

**9. What shall....the lord.** Jesus makes his hearers their own judges; and in Matt. 21. 41, the question is answered by the Pharisees, either because they missed the meaning of the parable, or more likely would not admit its application to themselves. **He will come.** This coming was through the sword of Rome which fell upon the city, temple, and people, and annihilated the Jewish State about thirty-five years afterward. **Give the vineyard unto others.** A reference to the Gentiles, who were destined to receive the forfeited privileges of the chosen people.

**10. This Scripture.** A quotation from Psa. 118. 22, 23, which the Jews applied to the Messiah. **The stone which the builders rejected.** An illustration, perhaps drawn from the building of the temple, in which the stones were hewn and marked for their several places; and one unrecognized and neglected by the builders was placed in the position of honor in the wall. The Jewish leaders were the builders who had rejected Jesus the Christ. **Head of the corner.** Not the coping on the summit, but the corner-stone at the foundation. This was said to show that the Son, though rejected and slain, should yet become the recognized King.

**11. The Lord's doing.** "This was from the Lord." [Rev. Ver.] This elevation of the rejected Jesus to the throne; the whole plan of salvation through the atonement, divine and not human in its conception. **Marvelous.** Strange and mysterious to human understanding. This is the great mystery of the kingdom—a lowly, rejected Saviour, who is nevertheless the world's Redeemer.

**12. Sought to lay hold.** They would have seized him on the spot, (Luke 20. 19,) for they could not fail to see that the parable was directed against themselves. (10) *Where the truth does not convert, it enrages the hearts of men.* **Feared the multitude.** They were convicted in presence of the crowd, but afraid to execute their malice. **They left him.** "If they could not do hurt to him, they resolved that he should do no good to them."

### HOME READINGS.

*M.* The wicked husbandmen. Mark 12. 1-12.
*Tu.* The Lord's vineyard. Isa. 5. 1-7.
*W.* The messengers persecuted. Acts 7. 37-53.
*Th.* The persecution of the prophets. 1 Kings 19. 1-16.
*F.* The Lord of the inheritance. Psa. 2. 1-12.
*S.* Inheritors of the vineyard. Eph. 2. 8-22.
*S.* Foundation-stone. 1 Pet. 2. 1-10.

### GOLDEN TEXT.

**The stone which the builders refused is become the head stone of the corner.** Psa. 118. 22.

### LESSON HYMN. C. M.

*Hymnal, No.* 766.

Behold the sure Foundation-stone
Which God in Zion lays,
To build our heavenly hopes upon,
And his eternal praise.

The foolish builders, scribe and priest,
Reject it with disdain;
Yet on this Rock the Church shall rest,
And envy rage in vain.

What though the gates of hell withstood?
Yet must this building rise;
'Tis thine own work, Almighty God,
And wondrous in our eyes.

**TIME.**—A. D. 29, on the Tuesday before the crucifixion.

**PLACE.**—The Temple at Jerusalem.

**PARALLEL PASSAGES.**—Matt. 21. 33-46; Luke 20. 9-19.

DOCTRINAL SUGGESTION—Christ the Corner-stone.

### QUESTIONS FOR SENIOR STUDENTS.

**1. The Vineyard,** v. 1.
When and where was this parable related?
What was its purpose?
What was represented by "the vineyard?"
Who is the planter and owner of the vineyard?
What is represented by his absence in the far country?
In what sense is God absent from his Church?

**2. The Husbandmen,** v. 2-8.
What is here related concerning the husbandmen?
Who were represented by the husbandmen?
Give illustrations from Bible history of such conduct as is here related.
Who is meant by "the son?"
How does this parable represent Christ?

**3. The Lord,** v. 9-12.
What did Christ say the lord of the vineyard would do?
What events are here foreshadowed?
When did these events come to pass?

Who are the "others" to whom the vineyard is given?
What interest have we in this parable?
What is taught in the GOLDEN TEXT?

**Practical Teachings.**

What is here taught—1. Concerning God's goodness? 2. Concerning man's wickedness? 3. Concerning our privileges?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**1. The Vineyard,** v. 1.
What does the vineyard in the parable represent?
Who was the planter of the vineyard?
What similar comparison is found in Isa. 5. 1, 2?
Where did the lord of the vineyard go?
What is represented by the far country?

**2. The Husbandmen,** v. 2–8.
Who were the husbandmen?
For what purpose did the lord of the vineyard send to them?
Whom did he send? Jer. 25. 4.
How were the messengers treated?
How is this shown in Acts 7. 52, and Neh. 9. 26?
Who was the last messenger sent?
Whom did he represent? Heb. 1. 2.
How was he received?
Of what, then, was this parable a prediction?

**3. The Lord,** v. 9–12.
Who is meant by the lord of the vineyard?
What was he about to do in the parable?
Of what was this a warning?
What scripture did Christ quote, and what was its meaning? [GOLDEN TEXT.]
Who is meant by this stone? Eph. 2. 20.
How did the rulers receive this parable?

**Teachings of the Lesson.**

How are we here taught—
1. That privileges may be abused?
2. That God's messengers are often despised?
3. That Christ is our corner-stone?

**QUESTIONS FOR YOUNGER SCHOLARS.**

**1. The Vineyard,** v. 1.
What parable did Jesus tell the people? **The parable of the vineyard.**
What did a certain man do? **He planted a vineyard.**
What else did he do after the vineyard was finished? **He let it out to men.**
What were these men called? **Husbandmen.**
What were they to do? **To work in the vineyard.**
What did he then do? **He went away.**

**2. The Husbandmen,** v. 2–8.
Whom did the lord of the vineyard send to the husbandmen? **His servant.**
For what did he send him? **For his share of the fruit.**
What did the husbandmen do to him? **They beat him, and sent him away.**
What then took place? **The lord of the vineyard sent other servants.**
What did they do to them? **They beat some and killed others.**
Whom did he send last of all? **His only son.**
What did they do to him? **They killed him.**

**3. The Lord,** v. 9–12.
What did Jesus say that the lord of the vineyard would do to those men? **He would kill them for their wickedness.**
Whom did Jesus mean by the lord of the vineyard? **The Lord God.**
Who were the husbandmen? **The rulers of the Jews.**
What did this parable show? **That Christ knew they meant to kill him.**

**Words with Little People.**

What has God done for you?
1. He has given you the Gospel.
2. He has given you salvation.
3. He has sent his Son to you.

What does God expect of you?
1. To love him.
2. To serve him.
3. To be grateful to him.

**THE LESSON CATECHISM.**

[For the entire school.]

**1.** How did Christ represent the privileges of the Jewish people? **As a vineyard.**
**2.** Who was the owner and planter of the vineyard? **The Lord God.**
**3.** Who were the husbandmen or workers of the vineyard? **The Jewish people.**
**4.** How did they treat the messengers whom the Lord sent? **They persecuted and slew them.**
**5.** Whom did they at last kill? **The Lord's Son.**
**6.** What penalty were they to receive for this? **They were to be destroyed.**

**TEXTS AT CHURCH.**

*Morning Text*.....

*Evening Text*.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

**Man's Return for God's Grace.**

I. GOD'S GRACE.
1. **Privilege.** "*Planted a vineyard.*" v. 1.
"Vineyard of the Lord....house of Israel." Isa. 5. 7.
2. **Long-suffering.** "*Sent....many others.*" v. 5.
"Long-suffering to us-ward." 2 Pet. 3. 9.
3. **Salvation.** "*One Son ...sent him.*" v. 6.
"Gave his only-begotten Son." John 3. 16.

II. MAN'S RETURN.
1. **Ingratitude.** "*Sent him away empty.*" v. 4.
"Ye have not hearkened." Jer. 25. 4.
2. **Opposition.** "*Beating some....killing some.*" v. 5.
"Prophets....your fathers persecuted." Acts 7. 52.
3. **Rejection.** "*Took him....killed him.*" v. 8.
"Ye have taken....crucified....slain." Acts 2. 23.

III. MAN'S PENALTY.
1. **Loss of Privilege.** "*Vineyard unto others.*" v. 9.
"Through their fall, salvation....Gentiles." Rom. 11. 11.
2. **Destruction.** "*Destroy the husbandmen.*" v. 9.
"Fall by the edge of the sword." Luke 21. 24.

**ADDITIONAL PRACTICAL LESSONS.**

**The Divine Dealings with Men.**

**1.** God gives to men privileges of salvation and opportunities of influence, (the vineyard.) v. 1.

**2.** God surrounds men with the wholesome restraints of his law and ordinances, (the hedge.)

**3.** God endows men with the kingdom of grace, and makes them stewards of his mercies, ("let it out.") v. 1.

**4.** God leaves men to themselves, in order that individual character may be developed and shown. v. 1.

**5.** God keeps in relation with men through his messengers of the word, the ministry, and the Spirit. v. 2.

**6.** God is long-suffering and patient in his dealings with men, giving them every influence to induce repentance and righteousness. v. 2–5.

**7.** God makes his crowning endeavor to save men by sending to them his Son. v. 6.

**8.** God will finally and utterly destroy those who persistently reject his grace. v. 9.

**English Teacher's Notes.**

A STORY, in which events generally run smoothly and pleasantly, in which there is no trouble and no suffering, is not likely to take much with the readers of the present day. It is not only that something more stirring and more exciting is demanded, but that a narrative of unmixed good fortune and unchanging sunshine is actually untrue to common life, and cannot, therefore, arouse any interest. This being the case, the narrative in

the lesson to-day should at once command attention. Hardly anywhere in Scripture do we meet with a tale as touching. In sorrowful pathos it reaches the most intense point; while the concluding promise, that the cruel wrong narrated is to be avenged, and that goodness and righteousness are to triumph, satisfies every craving for justice at the end.

Look at the tale as it stands. Picture to yourselves an Eastern vineyard, one such as is described in Isa. 5. 1, in "a very fruitful hill," with the stones gathered out, and the choicest of vines planted; with its "hedge" or low stone wall round about it to keep out intruders; its tower, whence the whole might be surveyed, and all the arrangements for utilizing the juice of grapes. Imagine the vines growing luxuriantly, the fruit ripening under a glowing sun, and hanging down in rich clusters, while the tender grapes give forth "a good smell." Cant. 2. 13. This fertile place is let out to husbandmen. Every thing has been given and prepared for their comfort; their work is pleasant, and amply rewarded by the results. Only one thing is required of them: the proper tribute of fruit to the master and owner of the vineyard. But this is dishonestly withheld. The laborers treat the vineyard as though it were their own, refuse to surrender any thing, and actually maltreat the messenger appointed to fetch the tribute.

But the owner has patience with them. He might at once have ejected and sent adrift such dishonest and evil occupiers. But he cares not only for his just profit, but for their welfare. He wishes them to enjoy the beauty and advantages of the vineyard, and he sends another servant to expostulate with them. His kindness has no effect. One messenger after another is mishandled, and some are even slain. Still unwilling to turn them out, though he might easily have done so, he sends to them his own and only son, that what the servants were unable to accomplish might be effected by him: not simply the obtaining of the fruit—this might have been done in a shorter way—but the bringing of the occupiers into a proper condition of heart, and securing to them all the privileges that had been from the first bestowed on them.

So the son comes, in the spirit of his father, full of love and mercy. They recognize who it is that approaches, and basely and treacherously resolve to murder one who comes to them as a friend, and to snatch for themselves the inheritance which belongs to him. "And they took him, and killed him, and cast him out of the vineyard." This is the return made for all that they have enjoyed, for the patience exercised toward them, for the consideration shown them, for the love borne them, for the forgiveness offered them.

But no more can be done. The highest love has been outraged, and it is the turn of vengeance now. Nothing is left for the husbandmen but destruction, while the vineyard is handed over to others.

So far the outward story—for the bright promise at the end (ver. 10) cannot find room within its framework. But the story is true to life—is a page in the history of the universe over which angels wonder and weep. We see in it:

*God's just tribute withheld.*

This beautiful world in which we live might well be compared to a fertile vineyard. Yet the latter signifies something even higher. The knowledge of God, the favor of God, access to God—all the blessings implied in the term "kingdom of God," (Matt. 21. 43,) are included in the "vineyard" let out to the husbandmen. And who are these? First, the Jews. They, above all nations, were made "a people near unto him." Psa. 148. 14. To them God revealed himself of old. To them he committed the keeping of his word. They were a "people saved by the Lord." Deut. 33. 29. But they neglected his service, slighted his word, wandered from his commandments. He came "seeking fruit" from them and "finding none."

But are there no other privileged ones? We, in Christian lands, have more than the Jews of old. Nearly every boy and girl has the Bible in his or her hand. The Scriptures are taught us. The Gospel is proclaimed to us. What fruit are we rendering to God? Are we giving the best of our love, the best of our time, the best of our lives, to him unto whom they rightly belong?

*God's messengers ill-treated.*

Many had been sent to the Jews of old. But their message was unwelcome, and they were ill-treated and sometimes put to death. See 1 Kings 18. 13; 22. 26, 27; 2 Chron. 16. 10; 24. 19–21; Jer. 26. 6, etc.; 37. 15, 16; 38. 6–13, 28; Acts 7. 52. How are they treated now? Not much persecution now, unless the messengers are poor and defenseless. But are they listened to? Is their message received? How is the boy treated who stands out boldly for Christ among his companions—who ventures to differ from them in his ways? How are the warnings and instructions of teacher and pastor heeded?

*God's Son rejected.*

Why had God patience with the Jews? Why did he send them messenger after messenger—"rising up early and sending?" Because he loved them. And in his great love he "spared not his own Son," but sent him. We have been reading how they received him—we know how they treated him. But the same love is borne toward us, the same forgiveness offered us, through Him who was slain. How have we received Christ? He comes to us with the marks of his love—the nail marks—on him—"wounded for our transgressions, bruised for our iniquities." He invites us to be reconciled. Those who reject him share in the guilt of the husbandmen. And they must share their fate. Others will be found to receive him. Others will render the fruits God looks for. Matt. 21. 41. And Christ, the rejected One, the "stone whom the builders refused," shall "become the head of the corner." He shall be exalted as head above all, and to him "every knee shall bow, and every tongue confess that Christ is Lord, to the glory of God the Father."

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

When, where, by whom, to whom, and for what purpose the parable was delivered....The vineyard: 1.) What it meant to the Jews; 2.) What it means to us....The husbandmen—their conduct, motives, etc.... Wherein are sinners of the present like them....The Lord of the vineyard: 1.) His grace; 2.) His long-suffering; 3.) His tender interest; 4.) His self-denying love; 5.) His final wrath....The messengers—who were they? Who are such now?....The sins of man: 1.) Selfishness; 2.) Ingratitude; 3.) Hatred against God; 4.) Depravity; 5.) Impenitence....The principles of the divine dealing with men. (See Additional Practical Lessons.)....Application: 1.) What is our vineyard? 2.) How are we using it? 3.) How do sinners show this spirit? 4.) How may Christ become "the head of the corner" to us?....Aspects of Christ in the lesson: 1.) Son of God; 2.) Sent to men; 3.) Slain by men; 4.) Lifted up as head....ILLUSTRATIONS. Wrong to an embassador is wrong to his king. When the Roman embassador addressed the people of Tarentum, they ridiculed his imperfect Greek, and threw mud on his robe. Holding up the garment, he said, "It will take much blood to wash away that stain!" As a result their city was besieged and taken captive, many were slain, and the Tarentines became the subjects of Rome. ... *The rejected stone.* A king desired a fine mosaic picture. The master-artist divided the stones from which it was to be constructed among his workmen, giving to each his own design. One artist considered his fragment too small to notice, and threw away the stone intrusted to him, saying, "It is of no worth." When all the work was brought together, *his* stone was found to be the most important of all, the very centerpiece. He lost his place, and was branded upon the forehead with the words, "Of no worth," as a penalty for his neglect.

**References.** FOSTER'S ILLUSTRATIONS. Ver. 1–12, Poetical, 3514, 3515, 4085. Ver. 1, Prose, 10018. Ver. 5, Prose, 7187. Ver. 7, Prose, 715. Ver. 8, Poetical, 608, 8241. Ver. 10, Prose, 719, 7570....FREEMAN: Vineyards, 690.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *The Heart God's Vineyard.*

INTRODUCTORY. Tell the story of the vineyard with Bible in hand, reading it verse by verse, simplifying and questioning as you go. It may be introduced in some such way as this: Once a good and great man thought he would raise fruit. He planted a large vineyard, and, leaving it in the care of some men, he set out for a distant country. By and by fruit-time came. To whom did the vineyard belong? Whose, then, would the fruit be? Was it right to send a servant after the fruit? How should he have been treated? etc., etc. Make children feel that they are expected to answer the questions, and they will listen to the reading.

EXPLANATION. The blackboard may help to get the meaning of this parable before the children. Print, The Vineyard means the Church. The Husbandmen, those who had care of it. The Servants means the Prophets. The Son means Jesus. The Lord of the Vineyard means God. Teach that God looked for fruit from his Church. Let children tell what kind of fruit, turning the thought back to Lesson VI. Tell that the Jews knew what Jesus meant. They were planning then to kill him, and he told the parable to warn them against so wicked an act.

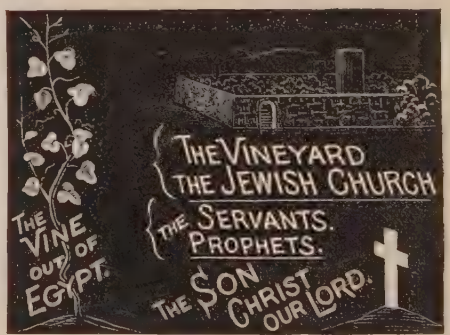
WHAT THE LESSON MEANS FOR US.

Make a large heart, and tell that this is a picture of each child's vineyard. God has planted it, and he wants fruit from it. He sends his servants very often looking for fruit. His messengers come to us at home, in Church, in Sunday-school, wherever we are. When the Holy Spirit comes speaking to the heart, that is God sending his Son, Jesus. We think the husbandmen very wicked to drive him out, and even to kill him! But what if you do not mind him when he speaks? Is that treating him right?

Print in the heart, S., M., T., W., etc., for days of the week. Interest the children in recalling how God's messengers have come to them every day. One day it was teacher, saying, "Trust Jesus to keep you from anger." Did you get angry, and so drive that messenger away? Another day, perhaps, the Holy Spirit whispered, "Speak gently." Did you do it? If not, you "cast out" Jesus himself. Another day, maybe, the Bible told us to speak only words of truth. Teach that every time we neglect to hear these voices we are driving away the messengers whom God has sent to us! God will help us to watch for his voices, and to obey, if we ask him.

### Blackboard.

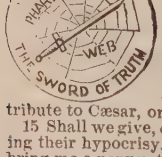
BY J. B. PHIPPS, ESQ.




EXPOSITION OF THE PARABLE as illustrated on the blackboard. The *vine* at one side represents the transferring of the Israelites from Egypt. It was transplanted by God in the land of Canaan, and it became a *vineyard*, or the Jewish Church. The servants, spoken of in the parable, were the prophets. The Son was Christ. The conductor of the review may dwell at length on these points. The symbol of to-day can be used as a blackboard lesson, illustrating Christ as the corner-stone, or keystone of an arch.

## A.D. 29.] LESSON IX. PHARISEES AND SADDUCEES SILENCED. [Aug. 27.

**Mark 12. 13-27.** [*Commit to memory verses* 14–17.]




13 And they send unto him certain of the Phar'i-sees and of the He-ro'di-ans, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæ'sar's.

17 And Je'sus answering said unto them, Render to Cæ'sar the things that are Cæ'sar's, and to God the things that are God's. And they marveled at him.

18 Then come unto him the Sad'du-cees, which say there is no resurrection; and they asked him, saying,

19 Master, Mo'ses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Je'sus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?
25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.
26 And as touching the dead, that they rise; have ye not read in the book of Mo'ses, how in the bush God spake unto him, saying, I *am* the God of A'bra-ham, and the God of I'saac, and the God of Ja'cob?
27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

### General Statement.

The hours of the last day of the Saviour's public teaching in the temple are gliding rapidly along, with growing interest on the part of the people, and growing bitterness in the hearts of the leaders. United by a common hatred, the opposite wings of public sentiment, the Pharisees with all their exclusiveness, and the Herodians with all their worldly policy, are allied together against Christ. As if appealing to him as a prophet to decide between their conflicting opinions, they bring the oft-repeated question as to the rightfulness of paying tribute to Cæsar, a question which has cost the blood of thousands of lives, and shall yet wreck the Jewish nationality upon the rock of Roman power. On the one side Jesus must by his answer risk the wrath of the people, on the other the charge of rebellion against the empire. Divining their purpose under all their compliments, the Saviour calls for the coin in which the tribute is paid, and inquires whose is the face stamped upon it. They answer, "Cæsar's." Then with lightning-stroke he rends asunder their plot with the answer, "Give back to Cæsar what belongs to Cæsar," and then adds, driving home the application, "and to God what belongs to God!" Thus in a sentence the relations of the heavenly and the earthly kingdoms are declared, and the conspirators are baffled of their purpose. They retire from the scene, and the skeptical Sadducees take their place with a question concerning the future life, which would make the idea of a resurrection absurd by its earthliness of conception. He answers them by showing that they are ignorant at once of God's truth and God's power in their view of the world to come. Then pursuing them still more closely, he presents a passage from the Scriptures, and reveals a depth of meaning which no rabbi's exposition had ever sounded, showing that in the very language of the lawgiver dwelt the thought that the fathers, whose bodies lay buried in the sepulcher at Hebron, were living still in realms of eternal life with God.

### Explanatory and Practical Notes.

**Verse 13. They send.** The leaders of the people, who were opposed to Christ. **Certain of the Pharisees.** Matthew (22. 16) says, "they sent their disciples," perhaps some of the younger followers. **The Herodians.** The leader of the Herodian family at that time was Herod Antipas, the slayer of John the Baptist. He was ruling over Galilee and Perea as "tetrarch," but earnestly seeking to be, as his father had been, king over the whole country. The policy of his family was that of subserviency to Rome in the hope of gaining power thereby. Hence the Herodians were the worldly political party, lax in their regard for Jewish law, and cultivating foreign relations. The Pharisees, on the contrary, were strict separatists, striving to keep the Jews apart, and submitting to Roman authority only by compulsion. The alliance of two such discordant elements shows the intensity of their common hatred against Jesus. **Catch him in his words.** Literally, "to ensnare him," as bird in a net.

**14. They say unto him.** They seek to convey the impression that they have come to him as to a prophet, to decide between the views of the Pharisees and the Herodians. **Master, we know.** They said what in their hearts they believed, and yet said it with deceitful purpose. **Thou art true.** They begin with a compliment, as if thereby they could obtain his favor, forgetting that his eyes could penetrate every mask. The word *true* means in the original "real, unconcealed, open." **Carest for no man.** Neither Jewish opinion nor Gentile authority. **Is it lawful.** Is it according to God's law; is it right. **To give tribute.** The *tribute* was the poll-tax of a denarius for each person, levied by the Roman government upon all their subject people. The tax was not very burdensome, but was a token of their subjection, and on this account was hateful to the Jews. **To Cæsar.** The name given to all the Roman emperors, from the founder of the empire, Julius Cæsar. The reigning Cæsar was Tiberius.

**15. Shall we give.** The question was perplexing. To admit the rightfulness of the people of God paying tribute to a foreign power would be a confession that he, who claimed to be the Messiah, recognized himself and his people as the vassals of Rome. Such an admission would destroy all his popularity with the people, who hated every sign of Roman supremacy and looked for its destruction when the Messiah should appear. On the other hand, if he denied the right of Rome to tax the Jews, the Herodian faction would surely report him to the authorities as a traitor and a rebel, and the strong hand of Roman power would be laid upon him. **Knowing their hypocrisy.** "He sees the potsherd that is covered with the silver dross."—*M. Henry.* (1) *Never forget the omniscient eye that penetrates every disguise.* **Why tempt ye.** He recognizes the question as put not for information, but as a snare. **Show me a penny.** As if assuming ignorance. "Do you pay a tax? In what coin? Let me see one!" Thus addressing himself to the eyes as well as the ears of his audience. (2) *Teacher, learn the value of vivid illustration in teaching.*

**16. They brought it.** The *denarius* was a Roman coin, worth about fifteen cents, stamped with the portrait of the emperor and his titles. **Whose is this image.** A masterly method of teaching, compelling his questioners to answer their own questions. **They say....Cæsar's.** They are compelled to confess that they use Cæsar's coin as their own current money, and thus tacitly recognize his authority over them.

**17. Render.** Literally, "give back." **The things that are Cæsar's.** "You receive from Cæsar the benefits of his government in peace, order, and law; then give back to Cæsar its tribute and due allegiance. He takes neither side of the question as to the justice of Roman supremacy or the right of Jewish independence; he simply declares that government is a necessity, and an acknowledged government has a claim upon the people whom it benefits. **Unto God the things that are God's.** So, the acceptance of benefits from God carries with it the duty of obedience to God. (3) *God's providence over man demands man's gratitude and service toward God.* Thus in a sentence was shown the relation of Christ's kingdom to secular governments. Each is supreme in its own sphere, and the two need never clash. There was also a hint that the Jews had fallen into dependence upon Cæsar because of failure in loyalty to their God. (4) *If we give back to Cæsar the coin stamped with his face, let us not fail to give to God the heart whereon he has impressed his image.* Gen. 1. 27. **They marveled.** Astonished at his quickness, tact, and wisdom, and at the application which he made of their own question to themselves and their neglected duty toward God.

**18. Then come.** The Pharisees and Herodians having retired in confusion, the other influential party now took their place in the attempt to perplex Jesus. **The Sadducees.** These were the rationalists of their day; mostly of the priestly families, and hardened by their contact with sacred things; few in number but high in social and political influence, as the high-priest and most of the Sanhedrim or great council belonged to their party. They professed to reverence the law, but found in it no warrant for a belief in the hereafter of the soul as a distinct personality from the body. **Say there is no resurrection.** See the statement of their views in Acts 23. 8. They believed in a comfortable and respectable morality, without any considerations derived from a future life.

**19. Moses wrote.** This law (Deut. 25. 5, 6) called the *levirate* law, (from *levir*, a brother-in-law, Latin) was not originated by Moses, but simply recognized Oriental customs still in existence. Its purpose was to keep the families in Israel distinct and perpetuated until the coming of the Messiah. **Raised up seed.** The child of this levirate marriage was to be recorded in the civil records as belonging to the deceased brother. The custom was probably but little regarded in the general mingling of the tribes after the return from captivity.

**20-23. Seven brethren.** The case was a fictitious one, devised as a puzzle to Christ, and to make the doc-

trine of the resurrection ridiculous. **Last of all.** (5) *Even in their ridicule these skeptics cannot ignore the great fact of death, which looms up before all mankind.* **In the resurrection.** The Pharisees believed that in the world after the resurrection men would live, labor, transact business, marry, raise families, just as before, and even wear the same clothes in which they had been buried. From this carnal conception of the hereafter the revulsion of Sadducaic unbelief was natural.

**24. Jesus answering.** In this, Christ's only meeting with the Sadducees, there has been noticed a gentleness which is in contrast with his sternness toward the Pharisees. **Do ye not therefore err.** "Is it not for this cause that ye err?" [Rev. Ver.] They wander because of their ignorance on two important subjects: the true teaching of the word and the omnipotence of God. **The Scriptures....the power of God.** (6) *Two things we need to know—what God has taught, and what God can do.* From misunderstanding of the one, the Sadducees were led astray in their conception of the resurrection; and, from lack of faith in the other, were led into supposing the resurrection impossible. (7) *The infidelity of the present is based upon the same errors of ignorance of the word and of the power of God.*

**25. Neither marry.** With bodies divested of carnality, there will be a ceasing of earthly relations. As there are no deaths in heaven, so there are no births, and no marriage relation in its physical sense. "The love in heaven may be a continuance of the love on earth, but it will be purer, more blissful, and glorious." —*Whedon.* **As angels.** Not *angels*, but *like* the angels in immortality, in spiritual existence, and freedom from earthly, carnal propensities.

**26, 27. How in the bush.** In the place containing the account of God speaking in the bush. Exod. 3. **God of Abraham, etc.** Not as if Abraham and the patriarchs were no more, but are living existences. **Not the God of the dead.** He does not say that the passage *necessarily* taught that the patriarchs were still living, but that this was its real meaning, and their different interpretation of it was erroneous. (8) *There is no death to those who live in fellowship with God.*

### HOME READINGS.

*M.* Pharisees and Sadducees silenced. Mark 12. 13–27.
*Tu.* The earthly kingdom. Rom. 13. 1–14.
*W.* Submission to authority. 1 Pet. 2. 13–25.
*Th.* The right of a citizen. Acts 16. 22–40.
*F.* The voice in the bush. Exod. 3. 1–14.
*S.* The resurrection body. 1 Cor. 15. 35–49.
**S.** Godliness profitable. 1 Tim. 4. 1–16.

### GOLDEN TEXT.

**Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.** 1 Tim. 4. 8.

### LESSON HYMN. C. M.

*Hymnal, No.* 902.

How blest the children of the Lord,
Who, walking in his sight,
Make all the precepts of his word
Their study and delight!

That precious wealth shall be their dower,
Which cannot know decay;
Which moth or rust shall ne'er devour,
Or spoiler take away.

Their works of piety and love,
Performed through Christ, their Lord,
Forever registered above,
Shall meet a sure reward.

**TIME.**—A. D. 29, on the Tuesday before the crucifixion.
**PLACE.**—The Temple at Jerusalem.
**PARALLEL PASSAGES.**—Matt. 22. 15–33; Luke 20. 20–38.
DOCTRINAL SUGGESTION—The resurrection.

### QUESTIONS FOR SENIOR STUDENTS.

**1. The Earthly Kingdom,** v. 13–17.
What were the two parties that united against Christ?
What was the import of their question?
Why was it a perplexing one?
How did Christ answer it?
What was the meaning of his answer?
What did he teach concerning the rights of human governments?
How does his answer show that we have a duty toward God?

**2. The Heavenly Kingdom,** v. 18–25.
Who were the Sadducees?
What question did they propound, and with what purpose?
What did Christ say concerning the heavenly kingdom?
Wherein shall we then be like the angels?

**3. The Eternal Kingdom,** v. 26, 27.
How did Christ show the fact of a resurrection?
To what event did he refer? See Exod. 3.
How do these words show a future life?
What is the Bible teaching concerning the resurrection?
How should this doctrine encourage us? 1 Cor. 15. 58.

#### Practical Teachings.

What is here taught—1. As to our duties toward the State? 2. As to our duties toward God? 3. As to our condition in the future life?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

A ROMAN PENNY.

**1. The Earthly Kingdom,** v. 13–17.
Who were the next that talked with Jesus?
What was their purpose in talking with him?
How did they try to flatter Jesus?
What was the question which they asked him?
How did Christ answer it?
What was on the coin which they showed him?
What did Jesus then say to them?
What did he mean by this?

**2. The Heavenly Kingdom,** v. 18–25.
Who next talked with Jesus?
What was their belief? Acts 23. 8.
What was the purpose of the story which they told?
What question did they ask?
Wherein did Christ tell them that they erred?
How did he answer their question?
What is said in 1 John 3. 2?

**3. The Eternal Kingdom,** v. 26, 27.
How did Christ show that the dead rise?
By what name did God call himself?
When and to whom did God so speak? Exod. 3. 6.
What did Christ say about God?
What is said of the resurrection in Dan. 12. 2?
What does the GOLDEN TEXT promise?

#### Teachings of the Lesson.

Where does this lesson teach—1. That we should serve God? 2. That we should seek to understand God's word? 3. That we should look for eternal life?

### QUESTIONS FOR YOUNGER SCHOLARS.

**1. The Earthly Kingdom,** v. 13–17.
What did the enemies of Christ ask him? **"Is it right for us to pay tribute to Cæsar, or not?"**
What did Jesus ask them to show him? **The money of the tribute.**
Whose face was on the money? **Cæsar's.**
What did Jesus say to them? **"Give to Cæsar what belongs to Cæsar.**
What else did he tell them to do? **"Give to God what belongs to God."**

**2. The Heavenly Kingdom,** v. 18–25.
About what was the next question asked? **About the rising from the dead.**
Of what did they tell Jesus? **Of a woman who had had seven husbands.**
What did they ask Jesus? **"Whose wife shall she be in heaven?"**
What did Jesus say to them? **"When they rise from the dead they do not marry."**
Whom did he say they would be like in heaven? **The angels of God.**

**3. The Eternal Kingdom,** v. 26, 27.
Of what did Jesus tell the people? **Of what God said to Moses in the burning bush.**

What did God say to Moses? **"I am the God of Abraham, of Isaac, and of Jacob."**
What did Jesus say that God is? **"God is not the God of the dead, but of the living."**
What does this show? **That these men live, though they have died.**
Where shall we live with God, if we love him? **In heaven hereafter.**

### Words with Little People.

What shall I give to God who has made me?

1. The love of my heart.
2. The work of my hands.
3. The praise of my lips.
4. My service, here and hereafter, forever.

### THE LESSON CATECHISM.

[For the entire school.]

**1.** What question did the Pharisees and Herodians ask Jesus? **Whether they ought to pay tribute.**
**2.** What did he say that they should render to Cæsar? **The things that Cæsar's.** **3.** What did he say they should render to God? **The things that are God's.**
**4.** What did Jesus tell the Sadducees that God is? **The God of the living.**
**5.** What did this show? **That men shall live hereafter.**

### TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

### ANALYTICAL AND BIBLICAL OUTLINE.

**Two Aspects of Christ.**

I. CHRIST'S CHARACTER.
1. **Honesty.** "*Thou art true.*" v. 14.
"That ye may be sincere." Phil. 1. 10.
2. **Independence.** "*Carest for no man.*" v. 14.
"Fear of man bringeth a snare." Prov. 29. 25.
3. **Fidelity.** "*Teachest....in truth.*" v. 14.
"Not as pleasing men, but God." 1 Thess. 2. 4.
4. **Tact.** "*Bring me a penny.*" v. 15.
"Be ye....wise as serpents." Matt. 10. 16.

II. CHRIST'S KNOWLEDGE.
1. **Of Men.** "*Knowing their hypocrisy.*" v. 15.
"He knew what was in man." John 2. 25.
2. **Of Duty.** "*Render....to Cæsar....to God.*" v. 17.
"Fear God. Honor the king." 1 Pet. 2. 17.
3. **Of Truth.** "*Have ye not read.*" v. 26.
"Seek ye out the book of the Lord." Isa. 34. 16.
4. **Of Future.** "*When they shall rise.*" v. 25.
"This corruptible must put on incorruption." 1 Cor. 15. 53.
5. **Of God.** "*The God of the living.*" v. 27.
"In the beginning with God." John 1. 2.

### ADDITIONAL PRACTICAL LESSONS.

**The Two Kingdoms.**

**1.** As in this lesson the representatives of the heavenly and the earthly kingdoms stand face to face, so it is often in the world, God's people and the kingdoms of men stand opposed to each other. v. 13.

**2.** It is not always easy to decide upon the obligations due respectively to the heavenly and the earthly kingdoms. v. 14.

**3.** Jesus Christ, as Lord of earth and heaven, is the only one who can state with authority the relations of the two kingdoms. v. 14, 15.

**4.** There is no necessary conflict, but should be complete harmony in the relations and duties which we bear to the two kingdoms. v. 17.

**5.** Our benefits received from the earthly kingdom involve obligations and duties toward it. v. 17.

**6.** Our duties toward the earthly kingdom do not interfere with our higher duties toward the heavenly. v. 17.

**7.** While the earthly kingdom is for time, the heavenly is for eternity. v. 24, 25.

**8.** The world to come, in its conditions and its relations, will be different from the present world. v. 25–27.

### English Teacher's Notes.

IT is one of the great wonders of the natural world how much that is good, and pure, and useful, is produced out of things that are bad, and foul, and hurtful. Decaying matter fertilizes the soil; sharp and cutting east winds bring us the life-giving ozone, and cleanse away the bad air from the streets of our cities; poisons, in themselves highly dangerous, are valuable when administered rightly and in proper degree, in lessening suffering and preserving life. These are but illustrations of the grand principle that God brings good out of evil, and an instance of its truth is given in the passage for to-day's lesson.

There we find a band of Pharisees and Herodians gathered round our Lord in the temple courts. The former had already endeavored to question his authority, and had been obliged to retire confounded. The parable of the Wicked Husbandmen, spoken of and openly applied to them, had still more inflamed their rage. They now made common cause with their rivals, and came, with craft, to "catch" our Lord "in his words." They were followed by the Sadducees, who appeared on the scene with the same intention; both parties making a show of deference to the uprightness, the wisdom, and the authority of Jesus, and pretending to be desirous that he should solve their difficulties for them; and both hoping to compel him to say something which might either ruin him in the popular favor, or might be used against him with the authorities. Their hearts were full of cruelty and cunning, and their words false and deceitful. Yet out of all this evil good was produced. Their hypocritical questioning of our Lord was the occasion of his bringing forth two important lessons, the one concerning this life; the other concerning the life to come.

1. *A lesson about this life.*

The tribute to Cæsar—was it to be paid or not? This was the first question. Should our Lord decide that it was lawful, he would utterly disappoint the hopes of the people, who longed to be free from the Roman yoke, and to whom the tribute was hateful. No fear that they would recognize him as Messiah after that; for they looked for Messiah to set them free from the rule of the stranger, and give them a high standing among the nations as the chosen people of Jehovah. But if he should judge it unlawful, here was a clear case against him with the Roman governor. Thus the questioners craftily made it appear that the duty of obedience to the civil authorities could not be united with the freedom and privileges of Jehovah's people, and called on him to decide between the two.

But our Lord quickly exposed their treachery and folly. The tribute money was brought to him. There on the coin was stamped the likeness of the Roman emperor, showing that he was acknowledged as ruler over the land. He actually wielded the civil scepter. Their payment of tribute was the natural and proper result of his sovereignty. The providence of God had brought about the one, and

the commandment of God did not forbid the other. Were those Jews who so longed to be free from the tribute to Cæsar giving Jehovah his due? If religion meant freedom from earthly duties and immunity from earthly obligations, they would gladly be religious, but they had no desire to obey God's commandments. And in kicking against the tribute to Cæsar, they were really dishonoring God. Both duties were to be performed—the higher, the obedience due to God—and the lower, which sprang from it, the obedience to Cæsar.

Here is a lesson for us in the present day. "The powers that be are ordained of God." Rom. 13. 1. If we are "under authority" it is he who has so placed us. And to render lawful and proper submission and respect to such authority is our duty. It belongs to those set over us, and we owe it them. When this duty is neglected, the ordinance of God is slighted, "the things that are God's" are not rendered to him. The Christian should be the best servant, the best employe, the best steward, the best citizen, the best subject, the best underling, in every respect. He is himself stamped with the image of God, and must do honor to that image. And beyond and above all that, there is the soul, the strength, the purpose and power of life, to be rendered to the Lord to whom they rightly belong, not living as though all earthly things were beneath our feet, but using our every talent, every circumstance, every position, for the Master's service—and yet bearing in mind that this life is not all, but learning

2. *A lesson about the next life.*

There was a party among the Jews who contended that this life was all. The Sadducees maintained that there was "no resurrection, neither angel, nor spirit." Acts 23. 8. And these now came forward to try our Lord. They professed to have noticed a great discrepancy between the law of Moses and the doctrine of the resurrection, and to be puzzled which of the two to follow and which to give up. Whether Jesus decided for the former against the latter, or for the latter against the former, he would expose himself equally to the popular disapproval. So the improbable, and, in fact, absurd, case was brought forward. But our Lord showed the falsity that lay at the base of their question. They were imagining the future life to be a mere continuation of this present one, supposing that "flesh and blood" could inherit the kingdom of God! 1 Cor. 15. 50.

And he taught both them and us that the future life is something very different. The conditions of this present life here will not be carried on there. The eating and drinking, the buying and selling, the striving and competing, the marrying and giving in marriage, which absorb the interest of men and women now, will have no place. The "fashion of this world passeth away." If we have nothing better than this, we have no part nor lot in the resurrection life. For it is a living to God, and unless we attain this here, we can never attain to it hereafter.

And this resurrection, and this future life, are facts. From that very part of the Scripture—the books of Moses—whence the Sadducees essayed to confound him, our Lord showed the tremendous error of their belief and doctrine. The dead are not passed away, buried out of sight forever, only to be remembered in a tradition day by day fainter and fainter. The resurrection day will come. But the Scriptures teach us in other places—that day has different issues. The resurrection of the godly, and the resurrection of the ungodly, are not alike. Let us seek that we may have "part in the first resurrection, the resurrection unto life." Rev. 20. 5, 6; 1 Cor. 15. 23; 1 Thess. 4. 16. Those who through Christ are reconciled to God, and live to him now, are ready for that blesssed future.

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

Notice place, time, and surroundings, who were present, etc.... Explain *Pharisees; Herodians; Sadducees; Cæsar; penny*, etc., etc....The classes against Christ: 1.) Pharisees—religious pretense; 2.) Herodians—worldly interest; 3.) Sadducees—skepticism....Show how these forces are arrayed against Jesus at the present time....The relations of the Gospel and the government, or heavenly and earthly kingdoms. (See Additional Practical Lessons.)....Teachings concerning the hereafter: 1.) There is a hereafter; 2.) Its conditions will be different from those of the present life; 3.) Its relationships will be spiritual; 4.) It will be eternal.... Christ's character as here revealed. (See Analytical and Biblical Outline.)....Six worlds in which Christ has knowledge: 1.) The heart of man; 2.) The world of duty toward society; 3.) The world of duty toward God; 4.) The world of Scripture truth; 5.) The world of future life; 6.) The world of the divine attributes.... What are the great duties taught in this lesson? 1.) Be honest; 2.) Be loyal; 3.) Be true to God; 4.) Study the word; 5.) Wait for the future life; 6.) Have faith in God's truth....ILLUSTRATIONS. Show a coin to the class—one of England or Canada, with portrait of the queen, would be preferable—as an illustration of the principle in the lesson....The relations of the heavenly and earthly kingdoms may be illustrated by those of the moon, earth, and sun. The moon revolves around the earth, while earth and moon together revolve around the sun. So we have our obligations to earthly states, while at the same time we with our earthly nations have higher duties toward God, who is over all....Some one has remarked that our theorizings about the future life are like those of a worm about the life of a butterfly.

**References.** FOSTER'S ILLUSTRATIONS. Verse 14, Prose, 9593, 11904. Ver. 15, Prose, 3115; Poetical, 1894. Ver. 17, Prose, 7010. Ver. 18, Prose, 5027. Ver. 24, Prose, 5034. Ver. 25, Prose, 450....FREEMAN: Pharisees, 693; Herodians, 694; The denarius, 683.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *God Owns All Things.* To introduce the conversation between Jesus and the Pharisees, tell that Jesus had enemies who hated him, and wanted to get him out of the way. He knew this, for he could read hearts then as he can now. Let children give reasons why men hated Jesus, if they can, or recall instances in which this spirit was shown. Tell how the priests tried to lay a trap to catch Jesus in his words, so that they might be able to accuse him. They did not know that he could read all their thoughts. Do we ever try to hide anything from God?

Show one of our coins bearing upon it a head of Liberty, and tell that the Roman penny had Cæsar's head upon it. The Jews were very unwilling to pay a tax to this Roman emperor, Cæsar, but they had to do it, because he had conquered their country. A good while ago our country had to pay taxes to England, because then it belonged to England.

The priests sent men to Jesus to ask him if they ought to pay this tax, thinking that if he said Yes, the Jewish people would be angry with him, and if he said No, the Romans would be angry. Tell how wisely he answered,

teaching at the same time the great lesson that all belongs to God.

We may learn from this lesson to give, what to give, to whom to give, and how to give.

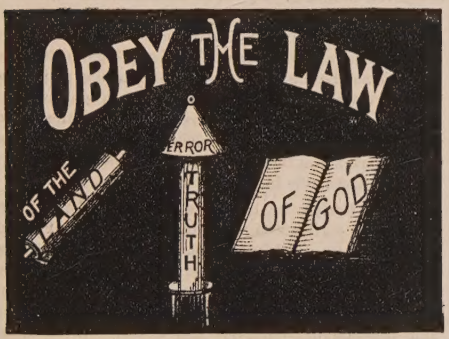
In order to give, we must have something, and have a heart to give it. We all have something, and God will give us the heart to give what we can, if we will, ask for it. But perhaps you say, "I am poor." Let us count what you have to give—Time, Thought, Work, Study, Play, the use of Hands, Feet, Head, and Heart.

We should give all these to God because they all belong to him. The fruit of the vineyard belonged to God, not to the husbandmen. The whole earth belongs to God, and all that it produces. So our bodies and souls belong to him, and all the fruit that we bear.

But how can we give to God? We can give him our time by being ready to run on his errands. We can give him our thoughts by asking him to take them and make them right. We can ask his blessing upon our play, and then he will direct us in it. We can give him our work, by remembering that he sees how we do it, and by doing it for him. Jesus loves the child dearly who remembers him in all these things.

### Blackboard.

BY J. B. PHIPPS, ESQ.




Obedience to the law of the land and of God is taught in this lesson. See verse 17. Ignorance of the law will not be a good defense in any court, and it is, therefore, a plain duty for us to seek to understand God's law, for by it we are judged. The Sadducees sought to obscure the light of truth by *error*, and Jesus told them plainly that they knew not the Scriptures. The light of truth should shine, and by its rays we may know the hidden things of God.

[SUGGESTION. Place this diagram on the board as it is. Afterward, at the close, erase the extinguisher of error, and with three or four lines of chalk throw the rays of light on the Bible. The light of truth and God's word are inseparable.]

### LESSONS FOR SEPTEMBER, 1882.

SEPT. 3. Love to God and Man. Mark 12. 28–44.
SEPT. 10. Calamities Foretold. Mark 13. 1–20.
SEPT. 17. Watchfulness Enjoined. Mark 13. 21–37.
SEPT. 24. Third Quarterly Review.

HE who thinks his duty done when his pupils have learned and recited their lessons, has not a glimmering of the solemn obligations, or rather the lofty privileges, which are his.—*Steele.*

## Teaching Helps the Teacher.

BY ELLA BRADLEY.

IN your daily life it will help you—this teaching in the Sunday-school. It has helped me. It has helped others.

I remember standing before my class—the primary—when I was quite a young teacher, one beautiful summer morning, wholly unprepared. I had deferred preparing myself—a bad way—till Saturday evening, and upon that evening something had occurred to prevent my doing so at all, therefore I stood before them—a pitiable sight—a teacher without a lesson. I expected to get through after a fashion, and had commenced the exercises, when a sweet little girl stepped up and gave me a bouquet of waterlilies. I am very fond of children, and as I looked at this little one I recalled the words of the poet:

"A smile of God thou art."

With the lilies came the text, "Consider the lilies," etc., and a happy thought. I would have an object-lesson, with the flowers for an object. And indeed, the lilies and the little faces proved so inspiring that we had a very happy time that morning after all.

We talked about the One who made the flowers and cared for them; in what respects they were like children; how they greatly differed, the one having a soul. These lilies would soon be dead, withered things, but even then I should throw them away regretfully, and still remember that they had been beautiful lilies, should still remember the joy they had given. I told them to be like the lilies, pure and lovely in life and in death "remembered for what they had been." But the chief thing which I wished to impress upon their minds was that He who cares for the flowers cares for us individually.

I have to feel what I teach; cannot be successful unless I do, and that morning I grew very earnest, and felt deeply every word I said. I went from my class in a happy frame of mind, for I had taken one of Jesus' sayings into my heart and was strengthened thereby. I felt then, as if "care which troubles all the world" could never burden me again.

Shortly after this, however, I again grew careful and troubled and heavy-hearted. In the midst of my depression there came the remembrance of that lesson about the lilies, and I was reproached and shamefaced. Had I forgotten? Did I still believe that Jesus cared for me? And anew I cast my care on Him who careth for us, and found release. That lesson given to my class helped me in this instance.

Many a time have Scripture truths and promises gained new meaning, and the lesson behind some bit of old Testament history—like that of the children of Israel on the borders of the Red Sea, when we see that "man's extremity is God's opportunity"—grown plainer to me while teaching it to others.

You will get good to your soul by faithful study of the Bible, though you never teach a Sunday-school class. But you will be more likely to get it if you do. Don't, however, come before your class without preparation. Lilies don't grow on every bush.

### Power of Divine Love.

THE mission of the teacher is simply to be Christ-like, and to be Christ-like we must be filled with the Spirit. May God so fill us all this day! There is nothing so strong as the love of God: there is nothing so mighty in human life as the love of those who love Christ. Our strength, our influence over others, our bringing of the children to Jesus, will depend upon the grace by which we can say, *Lord, I love thee.* It will not only be the bond between the teacher and his class, but will knit the teachers to one another. They are fellow-workers in a blessed brotherhood, which might well be larger; for neither here nor elsewhere can it undertake the work that God imposes. And I beg of those in whose hearts there is love of Jesus, but who for whatever cause are engaged in no special service for him, to think of the connection in our Lord's words: *Lovest thou me? Feed my lambs!—Religious Telescope.*

### Book Notices.

*The Burial of the Dead.* A Pastor's Complete Handbook for Funeral Services, and for the Consolation and Comfort of the Afflicted. By Rev. George Duffield, D.D., and Rev. Samuel Duffield. New York: Funk & Wagnalls, publishers, 10 and 12 Dey-street. The author says: "This little book grows out of the experience of four generations, of which the last three have so overlapped as to be practically one long pastorate of nearly four-score years. We have aimed to supply a practical want in a practical way." Here is indeed "a convenient volume for the pocket, whose services will be easily read in a darkened room; whose text may be an instant help in any emergency; whose discussion of the important themes will lead to comfort in the valley of the shadow of death." And all, and more, than the writers purpose, and the preface promises, the book performs.

*The World Historical and Actual.* What has been, and what is: Our Globe in its relation to other worlds before man; Ancient Nations in the Order of their Antiquity; the Middle Ages and their Darkness; Present People of the Earth in their Gradual Emergence from Barbarism into the Sunlight of to-day, and as they now stand upon the Plane of Civilization—with Useful and Instructive Charts, Reference Tables of History, Finance, Commerce, and Literature, from B. C. 1500 to the present time. Numerous elegant Illustrations. By Frank Gilbert, A.M. Chicago and New York: Fairbanks, Palmer & Co. This massive, well-illustrated, much-condensed and well-printed book, deserves words of commendation. It may be ordered by addressing Fairbanks, Palmer & Co.

*Studies in English and American Literature* from Chaucer to the present time; with standard selections from representative writers, for critical study and analysis, designed for use in High Schools, Academies, Seminaries, Normal Schools, and by private students. By Albert N. Raub, Ph.D. Opening with a chapter of definitions, figures of speech, grammatical and rhetorical, with an account of sentences, the author presents a very much condensed chapter on the origin of the English language; after which come discussions of the several ages of the language, from Chaucer to George Eliot. Under the age of Chaucer, for example, a brief sentence gives one a picture of the period in which he lived during the reigns of Edward III., Richard II., and Henry IV. Then a brief biographical notice, a rich criticism on Chaucer by Rev. Stopford Brooke, and a selection from the Canterbury Tales—the sketch of a poor parson—with notes and analysis, and a list of the contemporaries of the age of Chaucer, both poets and prose writers. In this way each age of literature is presented. The book is valuable as much for its wisdom in omission of needless matter as in the judicious selection of its specimens.

*The Young Nimrods Around the World.* A book for boys. By Thomas W. Knox. New York: Harper & Brothers. Some time ago the author gave us the *Young Nimrods in North America*, and now we have the incidents of the same erratic voyage "around the world," and with them "is interwoven a series of hunting adventures on land and sea in the regions which the youthful travelers are supposed to visit." Every thing here is within the range of probability, and whatever fiction has been introduced has been carefully separated from the domain of facts. The book abounds in pictures; the type is bold; the style interesting. Instruction and pleasure here unite. Congratulations to the boys whose good fortune it is to read these fassinating pages.

*Primary Helps.* Being No. 1 of a new series of Kindergarten Manuals. By W. N. Heilmann, A.M., editor of *The Kindergarten Messenger* and *The New Education.* Fifteen full-paged illustrations. Syracuse, N. Y.: C. W. Bardine, publisher. Prof. Heilmann is pronounced the best exponent of Kindergarten principles in this country. It has been his main purpose for years to harmonize all who are engaged in the work, and especially to establish a connection between the Kindergarten and the public school. The book before us is the first fruits in this direction.

*Thomas Carlyle.* A History of the First Forty Years of his Life. 1795–1835. By James Anthony Froude. With Portraits and Illustrations. Two volumes in one. New York: Harper & Brothers. This book contains ample extracts from personal records of its subject, and from the letters of his wife. It is written by a judicious and affectionate friend, one conversant with his inner life. The strange old man, with all his infirmities, was a giant, in some sense a prophet; an Elijah in his style, with too little of Elijah's faith.

*A Concise Etymological Dictionary of the English Language.* By Rev. Walter W. Skeat, M.A., Professor of Anglo-Saxon in the University of Cambridge. New York: Harper & Brothers. This is a mere abridgement of a larger Etymological Dictionary by the same author. It is a convenient hand-book for the use of those who wish to learn the history of the English language, and who naturally desire to have Anglo-Saxon and Icelandic forms presented to them rightly spelled and accentuated—a point which seldom receives sufficient attention. The appendix is exceedingly valuable, containing a list of prefixes, of suffixes, of Aryan roots, of homonyms, of doublets, a distribution of words according to the languages from which they are derived. A valuable book.

*Plain Speaking.* By the author of "John Halifax, Gentleman." New York: Harper & Brothers, Franklin Square. Eleven chapters of honest talk, without intentional personalities, spoken, "not out of a hard heart, careless of giving pain, but a sad heart, knowing that pain must be given; and that if bitter truths need to be spoken, they are better spoken by the optimist than by the pessimist, by the straightforward Christian woman than by the cynic, or a laughing philosopher."

*John Inglesant, a Romance.* New York: Macmillan & Co. Price, $1. A philosophical, historical, and religious romance. It is pronounced by the critics a remarkable book, "not only," says the *Pall Mall Gazette*, "of this season, but of a good many seasons."

*The New Testament of Our Lord and Saviour Jesus Christ.* Being the Authorized Version set forth in 1611, arranged in Parallel Columns with the Revised Version of 1881. Printed for the Universities of Oxford and Cambridge, at the University Press, Oxford, 1882. The book also contains the Revisers' Preface, and the readings and renderings preferred by the American Committee. Long Primer Edition. Price, $3.

*A Ramble in Rome.* By S. Russell Forbes. London, Edinburgh, and New York: T. Nelson & Sons. This interesting and well-illustrated guide-book is designed to describe in a practical manner the points of interest in and around the Eternal City. The author spent ten years in studying Rome on the spot. For all who visit Rome it will be a useful guide; for those who cannot go, a substitute. Price, $1 50.

*Victor Hugo and his Time.* By Alfred Barbou. Illustrated with 120 Drawings by Distinguished French Artists, and a great number of Drawings by Victor Hugo. Translated from the French by Ellen E. Frewer. New York: Harper & Brothers, Franklin Square. This book presents in detail the life of the eminent author.

*The New Testament Scriptures in the Order in which they were Written.* A very close Translation from the Greek Text of 1611, with Explanations. The first portion: the six primary Epistles to Thessalonica, Corinth, Galatia, and Rome. A. D. 52–58. By the Rev. Charles Hebert, D.D., Trinity College, Cambridge. London.

*Yensie Walton's Womanhood.* By Mrs. S. R. Graham Clark. Boston: D. Lothrop & Co. Price, $1 50. A somewhat overdrawn story written with a good intention.

*Singing on the Way.* Cincinnati, O.: R. W. Carroll & Co. This is a collection of hymns and tunes for the Sunday-school, social worship, and congregations, compiled and arranged by Mrs. Belle M. Jewett, New York City, assisted by Dr. J. P. Holbrook. While there is money in them, there will be no end to them. Who will give us the standard book by which we may stand?

*After the Freshet.* By Rev. Edward A. Rand. Boston: D. Lothrop & Co. Mr. Rand's stories are always characterized by good sense, a wholesome morality, and an attractive style. "After the Freshet" gives the story of a brave boy who makes a success in life, in spite of difficulties and of persecution.

*Ruth, the Moabitess.* The Ancestress of our Lord. By Ross C. Houghton, D.D. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. Dr. Houghton has here given us a volume of great interest to all students of the Bible. Every such student will be especially thankful that the author has supplied two valuable indexes, one of subjects and the other of Scripture-texts referred to in the book.

*Under the Shield.* A Tale. By M. E. Winchester. New York: Robert Carter & Brothers. We have here the interesting story of an orphan-boy who, in spite of adverse circumstances, made for himself friends and, above all, found a friend in God. His mother's loving words and earnest teaching bore fruit long after she passed away.

*At ye Grene Griffin; or, Mrs. Treadwell's Cook.* A Tale of the Fifteenth Century. By Emily Sarah Holt. New York: Robert Carter & Brothers. A most delightful and fascinating story of old times. It carries one back to the days of our English forefathers, and makes us thankful that we live in better times. The "cook" was certainly a very extraordinary personage.

*Quaint Folk of Haverly.* By E. E. Boyd. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. Mrs. Boyd gives us a vivid description of some of the odd people who lived in a quaint old village. Some of them showed an unusual amount of good common sense and sound piety, and their sayings and doings are worth remembering.

*The Burden Lifted.* By Josephine Pollard. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. This little volume tells the story of a young girl whose father, with a strange perversity of nature, treated her with neglect. A stroke from God's hand brought him to his senses at last, and made him appreciate the love and tenderness of his child's heart.

*Her Inheritance.* By Laurie Loring. New York: National Temperance Society. The curse of intemperance is here vividly portrayed in its effect, not only on its immediate victims, but on innocent ones as well.

*Family Fortunes.* A Domestic Story. By Edward Garrett. New York: Dodd, Mead & Co. The reader of this volume will be forcibly reminded that wealth does not of necessity bring happiness, and that right living is the only thing to secure peace of soul. The "fortunes" of more than one family can be found in this book.

*Rocky Fork.* By Mary Hartwell Catherwood. Boston: D. Lothrop & Co. A story of child-life told in an easy, natural way. The principal character is a motherless child who is reared by relatives. Her varied adventures are set forth in a lively and interesting manner.

*Wines: Scriptural and Ecclesiastical.* By Norman Kerr, M.D., F.L.S. New York: National Temperance Society. An essay favoring the theory that two kinds of wine are mentioned in the Bible, and strongly advocating the use of unfermented wine for the Lord's Supper.

*Autobiography of the Rev. Luther Lee, D.D.* New York: Phillips & Hunt. Cincinnati: Walden & Stowe. A very readable book written by a very remarkable man, who, now an octogenarian, looks back upon a long, stormy, and eventful career, and narrates the most prominent incidents in it. It is a valuable contribution to the materials for Church history.

*The Season.* Lady's Illustrated Magazine, New York: International News Company. This is a beautiful magazine of fashion, which has for one of its objects the practice of economy in dress, enabling its readers "to make the most of the means they possess."

*The History of the English Bible:* Extending from the Earliest Saxon Translations to the present Anglo-American Revision; with special reference to the Protestant Religion and the English Language. By Blackford Condit. New York and Chicago: A. S. Barnes & Co. Mr. Condit deserves the thanks of all lovers of the English Bible for this very thorough and interesting history of that wonderful book. It gives an account of every English translation or revision from the earliest to the latest, together with specimens of the various versions, each specimen preserving the orthography of its date. The work has evidently been prepared with great care, and deserves well of all who are interested either in our English Bible or our English language, or in both.

*The Uses and Duties of Life.* Being a Series of Nine Lectures delivered before the Young Ladies of the Female Academy at Richmond, Texas, during the year 1852. By Clarissa B. Le Moin. Hartford, Conn.: Press of the Case, Lockwood & Brainard Co. Wise and practical.

*Plain Talks About the Theater.* By Herrick Johnson, D.D. Chicago: F. H. Revel, 148 and 150 Madison-street. Vigorous, bold, outspoken, severe, substantially true, somewhat bitter, printed in small type, therefore hard to read, but should be read by every minister of the Gospel.

*Shakspeare's Timon of Athens.* Edited. with Notes, by William J. Rolfe, A.M. New York: Harper & Brothers. The author frankly says: "As the play is in no wise suitable either for school use or for social reading, the text is given without expurgation."

*Clarendon Press Series. A First Latin Exercise Book.* By John Barrow Allen, M.A. Third Edition, Revised and Enlarged, Oxford. Also *An Elementary Latin Grammar* by the same author. Two simple and systematic primers for the use of young Latin students.

*Barriers Burned Away.* By E. P. Roe. New and Revised Edition. Paper Covers. 20 cents. New York: Dodd, Mead & Co. The edition strictly limited to one hundred thousand copies.

*Richard Bentley.* By R. C. Jebb, M.A., LL.D. New York: Harper & Brothers. Another of the well-known "English Men of Letters" Series.

*Royal School Series. Brief History of England.* With Notes, Questions, and Maps. London, Edinburgh, and New York: T. Nelson & Sons. One of the best little hand-books of English History we have seen. Small but full.

*Sweetbriar; or, Doings in Priorsthorpe Manor.* By Agnes Giberne. New York: Robert Carter & Brothers, 530 Broadway. An English story of home life, enforcing the duty of self-conquest and helpfulness.

*Royal School Series. Annals of England.* A Senior Class Date Book of English History. London, Edinburgh, and New York: T. Nelson & Sons. The substance of a long history packed into small compass.

*Shakspeare's Two Gentlemen of Verona.* Edited, with Notes, by William J. Rolfe. New York: Harper & Brothers.

*Franklin Square Library.* No. 247. *The Queen of Bohemia.* A Story of English Life and Manners. By Joseph Hatton. Price, 15 cents. No. 248. *Why Frau Frohmann Raised her Prices, and Other Stories.* By Anthony Trollope. Price, 10 cents. No. 249. *Mount Royal.* By Miss M. E. Braddon. Price, 15 cents. No. 250. *Marian Fay.* By Anthony Trollope. Price, 20 cents. No. 251. *Two Old Cats.* By Virginia W. Townsend. Price, 15 cents. No. 252. *Sermons on Special Occasions Preached in Westminster Abbey.* By Arthur Penrhyn Stanley, D.D. Price, 20 cents.

*Seneca and Kant; or, An Exposition of Stoic and Rationalistic Ethics.* With a Comparison and Criticism of the Two Systems. By Rev. W. T. Jackson, Ph.D. Dayton, Ohio: United Brethren Publishing House. 1881. A thoughtful volume, clearly written, and giving valuable information to the uninitiated concerning ancient and modern philosophical thought.

*Laws from Heaven for Life on Earth.* Illustrations of the Book of Proverbs. London, Edinburgh, and New York: T. Nelson & Sons. This is almost a commentary on the Proverbs.

## Whisper Songs for August.

SIXTH LESSON.

If thou hast planted our fig-trees,
Water and bless, we pray;
Lest, being barren and fruitless,
They die and wither away.

SEVENTH LESSON.

Father, thou knowest our weakness,
Teach us, we pray, to live,
So that, with hearts of forgiveness,
We may stand praying, Forgive.

EIGHTH LESSON.

The heart is a little vineyard,
And Jesus is its Lord;
We shall cast him out and kill him
If we do not keep his word.

NINTH LESSON.

What can we give to our Saviour?
All things are his we know;
The heart and lives he has given
Back to their fountain should flow.

## LESSONS FOR 1882.

### Third Quarter.

| | | |
|---|---|---|
| *July* 2. | A Lesson on Home | Mark 10. 1-16. |
| 9. | The Rich Young Man | Mark 10. 17-31. |
| 16. | Suffering and Service | Mark 10. 32-45. |
| 23. | Blind Bartimeus | Mark 10. 46-52. |
| 30. | The Triumphal Entry | Mark 11. 1-11. |
| *Aug.* 6. | **The Fruitless Tree** | Mark 11. 12-23. |
| 13. | **Prayer and Forgiveness** | Mark 11. 24-33. |
| 20. | **The Wicked Husbandmen** | Mark 12. 1-12. |
| 27. | **Pharisees and Sadducees Silenced** | Mark 12. 13-27. |
| *Sept.* 3. | Love to God and Man | Mark 12. 28-44. |
| 10. | Calamities Foretold | Mark 13. 1-20. |
| 17. | Watchfulness Enjoined | Mark 13. 21-37. |
| 24. | Third Quarterly Review. | |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